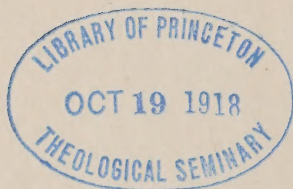
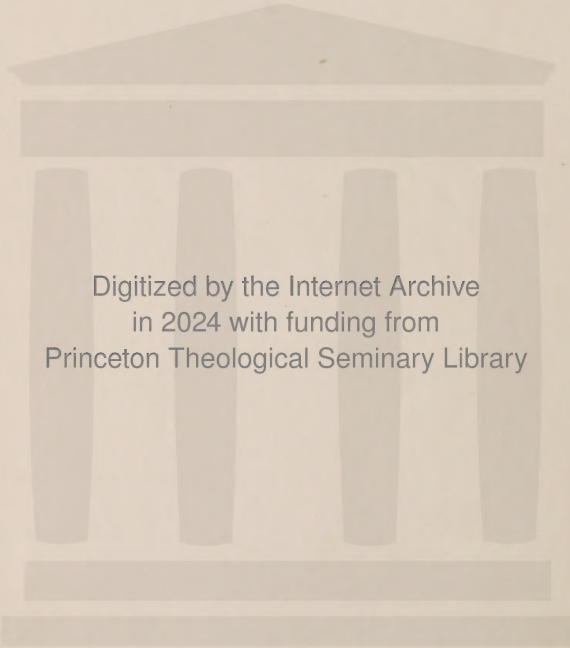


LOVE
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and
REDEMPTION

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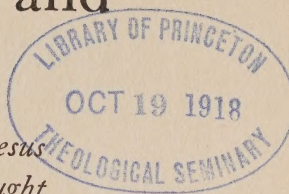
Love in Creation and Redemption

*A Study in the Teachings of Jesus
Compared with Modern Thought*

By
DWIGHT GODDARD



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DWIGHT GODDARD

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I

JESUS: THE KINGDOM OF GOD

This is written that ye may believe that Jesus is the Christ, the Son of God ; and that believing ye may have life in His name.

JESUS: THE KINGDOM OF GOD

INTRODUCTION

FOR the purpose of this work we must limit ourselves to a consideration of the teachings of Jesus in their more general, transcendental and cosmic relations and implications. We shall want to study his life somewhat to see what light it sheds on his system of thought; and we shall also be interested in the interpretation of his teachings which his closest friend has provided for us.

Our only sources of information are the Synoptic and Johanine Gospels. To arrive at an impression of their relative value as sources, it first will be necessary to outline briefly our conviction as to their origin. To the writer the following appeals as the most reasonable and probable.

At a very early date after the death of Jesus, Matthew wrote out a collection of the Sayings of Jesus, for the purpose, evidently, of convincing the Jews that Jesus was the Messiah, foretold by the old prophets. A copy of these

Sayings of Jesus by Matthew found its way to Alexandria, and our best record of it is found embodied in the Synoptic Gospel according to Matthew, and, possibly rearranged somewhat by Luke to be more chronological, and then woven into his Gospel.

About the same time Mark, a relative of Peter and his companion, while staying with Peter at Caesarea, wrote down, for the benefit of the disciples there, the teachings and reminiscences of Jesus as related to them by Peter. As early as 41 A. D. Mark went to Alexandria and evidently while there wrote out another copy of Peter's teachings and reminiscences that varied slightly from the one left at Caesarea. Later on, whether at Jerusalem or at Rome is uncertain, Mark wrote out still another copy of Peter's teachings and reminiscences, but this time as it was to go to Gentile Christians it differed still more from the original copy left at Caesarea which had been designed for Jewish Christians. This last copy is the one that is known as the Synoptic Gospel according to Mark.

Some gifted disciple at Alexandria having before him Matthew's Sayings of Jesus and Mark's copy of Peter's teachings, interwove them and added occasional touches and connec-

tions of his own into what we now know as the Canonical Gospel according to Matthew.

The documentary sources which Luke had before him while compiling the Gospel which bears his name, appear to have been at least three principal ones. The first was this earliest copy by Mark which had been left at Caesarea at Philip's house where Luke also lived for two years. The second was a copy of Matthew's Sayings of Jesus, or at least a similar collection. These two records Luke felt free to rearrange in his effort to have his Gospel chronological. The third source is more uncertain. It includes the nativity section, the "travel" section, and the passion and resurrection section. All of these have very similar characteristics. The writer must have been of Hebrew origin, lived at Jerusalem, a companion of Jesus from Galilee to Jerusalem, one who had a sympathetic acquaintance with Samaria, intimate knowledge with Herod's court, and one who distinctly had a woman's point of view. Apparently it can best be accounted for by crediting it to Joanna, the wife of Chusa, Herod's steward.

Of course to these written sources must be added personal acquaintances with those who had seen and talked with the Master and had witnessed the facts to which they testified.

The Gospel according to John was not written probably for many years after the others. There is some doubt whether the Apostle John wrote it. That he was the source, however, of its characteristic interpretation of the life and teachings of Jesus there can be no doubt. Probably there grew up about John a group of disciples to whom he imparted his memories of the words and acts of the Lord, enriched by his insight as to their meaning and significance, which only could have been gained by "the Disciple whom the Lord loved." It is a great mistake to belittle its historic value because of this, rather will it be more careful and more exact—from the increased discernment that love always gives to an affectionate appreciation.

With this somewhat extended introduction as to our sources of the teachings of Jesus we can now select with more assurance the references we desire. First of all as we examine the groups we note this, The Sayings of Jesus by Matthew are especially important because of their early date, and because Matthew caught more than did Mark or Luke, the central thought of the Lord's words and made an attempt at grouping them into some order or system, and

because they present the more general, or universal teachings of Jesus.

The Markian sections, which reveal Peter's point of view are naturally more narrative and conversational and are of value in the testimony they give to Jesus' demonstration of his own teachings.

The Section credited to Joanna is human and feminine and is especially valuable as supplementing the masculine understanding of the others. It includes the Prodigal Son, the Good Samaritan, the Annunciation, Song of Angels, and the Resurrection.

The Gospel of John, to the writer, is of very great importance as it shows more insight into the implications of the Master's thought than the others were able to discern or grasp. Nothing shows the poverty of the books written to present the life and teachings of Jesus from a "modern" and critical point of view, than their eagerness to rule out of court, this earliest and most affectionate appreciation.

We will first examine the Sayings of Jesus by Matthew. They are found in five groups embedded in the Gospel according to Matthew. The first group includes Matt. V, VI, VII. The second group, Matt. X. Third, Matt. XIII. Fourth, Matt. XVIII. Fifth, Matt.

XXV. The general title could be called: The Kingdom of God.

Group one: Love, the law of the Kingdom.

Group two: Rules for extending the Kingdom.

Group three: Nature of the Kingdom.

Group four: Relations of the Kingdom.

Group five: The Coming of the King.

By this outline one can see how overwhelmingly important in the teachings of Jesus is this idea of the Kingdom. It overshadows everything else; and to its elucidation he devotes nearly all his teachings and life. There is not space here to show how persistently he has been misunderstood from the beginning down to our own day. It is necessary, however, to briefly refer to it in order to bring a better understanding into relief. To do this let us place certain facts before us in the form of propositions:

1. Jesus had a deeper intuition and apprehension of Spiritual reality than any other human being.

2. He had only the Aramaic tongue in which to express himself.

3. He talked almost exclusively to comparatively uneducated people.

4. His meaning was grasped to only a limited extent; he again and again complained of

their lack of understanding, or of his inability to say all he had in mind.

5. His words were not written down for some years after his death, and then what was written down, was what was remembered of what had been only imperfectly understood.

6. We are therefore warranted in seeking in the recorded words a deeper and more transcendental meaning than lies on the surface.

7. As everything he taught centered about his conception of what is translated by the words, the Kingdom of Heaven, the Kingdom of God, it is absolutely necessary to get first of all as clear a picture in our minds, as it is possible, of what Jesus had in his mind, and which he tries so hard to express.

8. His disciples thought he meant the Messianic Kingdom that was to be established after his resurrection and second coming. That this was wrong is conclusively shown in the repeated efforts that Jesus himself made to correct it.

9. With the development of the ecclesiastical organization known as the Catholic Church, there grew up the assured conviction that the Kingdom was the Church, at least it was the true membership of the Church both past and present.

10. With the Reformation this was changed

to make the Kingdom the whole body of the Church membership as tested by faith in the true creed.

11. With the increase of scientific knowledge, and the passing of creedal tests to the spirit of life and character, the Kingdom became the whole body of those who were consciously or unconsciously submitting their lives to the control of the will of God as seen in Jesus. Or to express it differently, the Kingdom became that ideal state of society in which the will of God was regnant, or as Ritschl expressed it: that state of society in which the good of all transcended the individual good as a motive of conduct, i.e. an ideal human society.

12. Heaven became more and more simply the place of felicity where the redeemed went after death, and with the increase of scientific knowledge it became more and more unreal and imaginary.

13. To show to what an extreme form this idealistic interpretation has advanced in our day, we have only to turn to Principal D. C. Cairn's book, "Christianity in the Modern World." On page 24 he says: "What, then, are these distinctive Ideas of Jesus on which his life and character rests? There are four that are central. 1. The Divine Fatherhood. 2. His

own necessary place in the spiritual realm as Mediator of the New Life. 3. The freedom and Responsibility of Men. 4. The Kingdom of God."

Throughout the book in speaking of the Kingdom he uses phrases like the following: a new spiritual society; a new order of humanity generally present among men; to attain its full embodiment and expression in the day of his triumph; a great spiritual structure to be built up as men have built up a civilization; a nascent commonwealth of redeemed humanity.

This makes the Kingdom of God, therefore, almost a subhead under humanity, instead of giving it the one place of importance that Jesus actually gave it in his discourses, and results inevitably in a most amazing misunderstanding of the Great Teacher's system of thought.

14. The reasons for all these misunderstandings may be found in the limited meaning content of the common words Jesus was compelled to use. The word kingdom inevitably carries with it limitation. It means the country over which a king has dominion, or the population over which he holds sway, or, the Kingship of Jesus, as Dr. Glover writes. The words the Kingdom of God, or of heaven, or the kingdom, all appear to have been used by Jesus

interchangeably. Now what was the conception in Jesus' mind. After we have studied his sayings with this in view we shall be better prepared to answer. But before we do this it is necessary to decide on some tentative translation that will relieve one's mind of the old words suggestive of error. In the book "The Good News," in which I tried to interweave and paraphrase the four Gospels, I used the words 'the Spiritual Realm.' This is not entirely satisfactory for it still uses the limited word 'realm,' which, although when used with Spiritual means the whole universe of immaterial spirit, yet nevertheless does not suggest the essential thing in Jesus' teaching, namely, that this whole universe of immaterial Spirit is Life. The Kingdom as Jesus develops its implications is the cosmic flow of immaterial vitality. The Kingdom of God is, in this large sense, the cosmic Spiritual Life.

MATTHEW'S SAYINGS OF JESUS

THESE Sayings of Jesus as recorded in five sections in Matthew, each ending with the words "And when he had finished these words, etc.," are supposed by scholars to be substantially the whole collection as referred to by both Eusebius and Papias as having been collected by Matthew into five books. They are not merely a collection of unrelated sayings, but each section appears to have some definite unity of thought, and the five sections together are sub-heads of one general subject. They all have to do with "universals" rather than with particulars, with great basal principles, so much so that the general head may be called: Jesus' Conception of the Spiritual Life. To bring this out clearly it is only necessary to substitute for the usual, but concealing and parabolic words, the Kingdom of God, the words, the Spiritual Life.

SECTION ONE, MATTHEW V, VI, VII

Love, the Law of the Spiritual Life

The first group are the Beatitudes, the blessedness of those who make Love in its dif-

ferent applications, or expressions, the rule of life (5:3-12).

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

These are followed (5:13-16) by the well-known passages about the likeness of those who make love the rule of life to the purifying power of salt and the illuminating power of light. Then follows (5:17-20) the assertion that his teachings are not contrary to the moral teachings of the old prophets but are the fulfilling of them.

Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfill.

For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Try substituting 'the Spiritual Life' for 'the kingdom of heaven' and see how much clearer the meaning shines out.

Verses 21-48 give illustrations to show how love will fulfill the old law. Jesus says: "You have heard that it was said to them of old time . . . but I say unto you," etc., and then he teaches that love is to supersede murder, hate and even anger; that it must do away with adultery, lust, and even unclean thoughts; that it will avoid perjury, deceit, unwise vows and even extravagant statements; that it will exclude revenge, and will even call for active kindness in its place. (5:38-48.)

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth.

But I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.

And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, and pray for them that persecute you.

That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

For if ye love them that love you, what reward have ye? Do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same?

Ye therefore shall be perfect, as your heavenly Father is perfect.

In the passage 6:1-18, Jesus teaches that love will oppose all hypocritical show, and call for humility of conduct, of almsgiving, and of worship. This passage includes the Lord's prayer, and therefore teaches that worship is to be prompted by a sincere and humble love-control of life. It is to be first of all a grateful recognition of our Heavenly Father and his goodness and authority. We are taught to desire the

realization of the Spiritual Life, the increase of love control in the life of the world. We are taught to look to Him for daily sustenance, for strength and guidance and protection from evil.

Each phrase is a petition for spiritual blessings, and ignores all physical ends, and the prayer is therefore direct teaching that in the mind of Jesus the Spiritual Life was the only life of man worth prayerful thought. The only apparent exception to this is the phrase, usually given: "Give us this day our daily bread." If this is correct it logically forces us to interpret the preceding phrases in a physical sense. The Kingdom is to be evidenced by an increase of social righteousness, a social state in which God's will is more perfectly done, and we are to look to God in prayer for our daily physical needs. But this is quite contrary to Jesus' teachings elsewhere. In this very section he has insisted that we are not to be anxious about daily bread or any other physical needs. We are to seek first the Spiritual Life and its needs and not to worry about the physical needs, because the Heavenly Father knows of them and will supply them before we ask. Elsewhere in the great temptation, Jesus himself resists the temptation to be anxious about bread by saying:

"Man shall not live by bread alone, but by every word that comes from the mouth of God." Later on after feeding the multitude he says: "Work not for the bread that perisheth, but for the food which abideth unto eternal life, which the Son of Man shall give unto you."

I am the Bread of Life. Your fathers ate the manna in the wilderness and they died. This is the bread which cometh down out of heaven, that a man may eat thereof and not die. I am the living bread which came down out of heaven; if any man eat of this bread he shall live forever.

But this phrase ceases to be an exception to the entire spiritual basis of the Lord's prayer, and ceases to be contrary to Jesus' other teachings if we substitute for the authorized text a very early reading recently found in Latin MSS. in Irish monasteries. I believe this reading is found in one early Greek MS. also. Then the Lord's prayer will read:

Our Father who art in the Spiritual Realm, hallowed be thy name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us for daily bread the word of God that comes from heaven. And forgive us our debts as we also have forgiven our debtors. And bring us not into temptation, but deliver us from evil.

"The word of God that comes from heaven," Jesus later identifies with himself as God's self-

expression, in the Spiritual Life. "We live and move and have our being" in God, and its sustenance is in the form of redemptive Love which He has given for the Life of the Spirit. John understood this profound truth better than the others and we shall later on have reason to return to it. Sufficient for now it is to say that in this Spiritual Life which Jesus is now revealing to his chosen disciples Divine Love is to be its origin, Divine Love is to be its sustenance, and Divine Love, in mystic fellowship, is to be its goal and great reward.

Then follow successively pleadings for the inward sincerity and singleness of purpose that love alone can give. To give encouragement to them in thus entrusting their lives to this love control Jesus says (6:25-33):

Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

And which of you by being anxious can add one cubit unto the measure of his Life?

And why are ye anxious concerning raiment?

Consider the lilies of the field, how they grow; they toil not, neither do they spin.

Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

Be not therefore anxious saying, What shall we eat? or, What shall we drink, or, Wherewithal shall we be clothed?

For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

But seek ye first His kingdom, and His righteousness: and all these things shall be added unto you.

In this 33rd verse, which is one of the most important verses in all of Jesus' teachings, if we substitute the reading, the Spiritual Life, for, the Kingdom, the meaning comes out very much clearer. It is no longer symbolic, but is didactic.

But seek ye first the Spiritual Life and its law of Love, and all these things shall be added unto you.

Chapter seven begins with instructions about not being censorious or fault finding, but to let loving humility bear and forbear with the faults of others. Following he again urges them to trust the Heavenly Father to supply all that they really need for their lower physical needs,

simply because He is their Heavenly Father and knows their needs, and in that trust which love gives, he urges them to make the adventure in faith for a higher Spiritual Life, by forgetting the things which have to do with a lower life in an effort to attain the higher and to accomplish it by the rule of life which the centuries have called the Golden Rule.

Whatsoever ye would that men should do unto you, even so do ye also unto them.

With verse seventeen there follows a succession of precepts illustrating the difficulty of following the way of love, but impressing the fact that it will be only those who do succeed in making love the rule of life that shall be able to enter the higher life process of the Spirit. (7:21-23).

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

SECTION TWO, MATTHEW X

The second section comprises the sayings connected with the sending out of the Twelve, while the instructions are primarily directed not to disciples in general, but to the chosen Twelve in particular, yet nevertheless close study will show that they have a very decidedly general application. This is confirmed by his later instructions to the seventy, and, after the resurrection, to disciples in general. It is doubly confirmed by a serious study of Redemptive Love as a motive and as a deeper urge in life control.

Verse one says:

And he called unto him his twelve disciples, and gave them authority over unclean spirits to cast them out, and to heal all manner of disease and all manner of sickness.

What was the nature of this authority over the forces and conditions of physical existence? Without doubt it was the authority that comes from possessing the knowledge and control of spiritual forces, which Jesus knew to be of superior power to physical forces. In a true sense they were to perform miracles and they did perform miracles. Not by sheer arbitrary fiat, but by employing supernatural forces to

dominate lower natural forces. Jesus knew that love and faith and vision were creative and dynamic and if employed in accordance with their own laws were sufficient to condition all physical states. Of this we shall speak again when we come to Jesus' demonstration of his own teachings.

Then follows the names of the Twelve, after which he continues (5-10):

These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans.

But go rather to the lost sheep of the house of Israel.

And as ye go, preach, saying, the kingdom of heaven is at hand.

Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give.

Get you no gold, nor silver, nor brass in your purses.

No wallet for your journey, neither two coats, nor shoes, nor staff; for the laborer is worthy of his food.

This preaching which they are to do is not concerned with promulgating an intellectual creed, but it is to be a witness to the reality of a Spiritual Life that is close at hand, not coming in the sense of time and space, but as available immediately for appropriation if their hearers can be brought to a loving desire for

it. They are not to go far away at first but to those who are near and in a sense prepared for the message.

Then they are to preach not by words alone but by the illustration of their own faith and trust and obedience. They are to believe that this higher life of the Spirit under the impulse of love is a reality and that the essential needs of the physical body will be supplied; and that its laws of faith and trust and above all love, are supreme over physical conditions and forces.

In verses 11-15 Jesus gives them their "marching orders." They are not to become restless vagabonds, purposeless roamers; they are not to be itinerants forever moving about, but neither are they to vegetate in one place, to become stagnant, and inert; their purpose is to radiate love, to express love, in message, and kindly service and ministration, to heal the sick, benefit, serve, bless, wherever they go. But if they find themselves hampered or frustrated, or impeded in this self-expression of love, then they are to move on to more hopeful conditions.

In other words missionary fervor is to be a characteristic of this higher Spiritual Life. Love in its deepest essence calls for self-expres-

sion in service. If one accepts love as the controlling principle of life, he must yield to the immediate urge to self-abnegation and unselfish service, to venture forth in faith, that the Spiritual Life is a reality, worthy of confidence and rich in its promises of happiness and growth and inward fellowship. In another place Jesus promises to those who yield to this urge, "No man that hath left house or brethren . . . for my sake and for the Gospel's sake but he shall receive a hundred fold now . . . and in the age to come—eternal life."

Then in verses 16 to the end of the Chapter, Jesus warns them of the incidental dangers and physical hardships and perplexities that will be the logical experience of those who make choice of the Spiritual above the physical but in all he promises, and comforts them with the assurance that the Heavenly Father knows and appreciates and will be close at hand with comfort and protection.

In verse 19 he says:

But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what you shall speak. For it is not ye that speak but the Spirit of your Father that speaketh in you.

He warns them that their devotion to love

and to the Spiritual Life will act as a divisive force and separate them from their closest relatives and associates; that it will cause men, even their nearest relatives in some cases to hate them and to put them to death. But Jesus urges them to hold steadfastly to their love guidance, to return good for evil, when circumstances become unbearable, if possible, to move on, but not to stop witnessing for the Spiritual Life and its law of Love.

And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.

Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father.

But the very hairs of your head are all numbered.

Fear not therefore: ye are of more value than many sparrows.

Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

Even affection for father and mother must be

secondary to one's faithfulness to love as the essential of the Spiritual Life.

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

And he that doth not take his cross and follow after me, is not worthy of me.

He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

The natural life of the body relative to the higher life of the Spirit is of little value. The physical life is not to be held lightly, to be scorned, to be fretted away, but the Life of the Spirit is worth more, and when the choice is forced on one, the lesser must give way to the better, and in that conflict of the soul for its highest Life, God is on the side of those who are willing to sacrifice all for its attainment. And not only will God reward them with its perfect experience, but he will also reward those who incidentally aid the disciple in his venture for its realization.

And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise, lose his reward.

The heading, therefore, for this second section might be, "The Missionary Urge of the

Spiritual Life, or the necessity in Love for Self-expression."

SECTION THREE, MATTHEW XIII

In this section are grouped a number of the parables, of the Kingdom and the title for it might be called, the Nature of the Spiritual Life. In verse ten, his disciples come to him and ask why he so often taught in parables, which were obscure.

And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.

Then follows an explanation of the discrimination, which is quite characteristic of Jesus, and shows most clearly the profound appreciation of the revolutionary character of his teachings. If his teachings were simply to add culture to existing minds he could wisely speak plainly, but his teachings were not for mere information and culture, they were an inner test of life and destiny. The Spiritual Life involved a radical and profound reversal of life currents and Jesus knew that the greater kindness was not to satisfy curious intellectualism, but was to awaken and suggest thought that by its vitality

might grow or develop into a desire that would be more congenial soil for the birth of that higher Life of the Spirit. Jesus longs to tell them the whole truth but love restrains him and he speaks in parables. The first parable is the parable of the sower, verses 3-9 and 18-23. The essential of the parable is that the Kingdom of Heaven is Life, that germinates from seed thoughts in the variable soil of the human mind.

Verse 23 says:

And he that was sower on good ground, this is he that heareth the word (or receiveth the germ of the Spiritual Life) and understandeth it; who verily beareth fruit.

The germ of the Spiritual Life falls like seed thoughts in the soil of the physical, material, animal mind of reflective self-conscious men and women, boys and girls, and germinates there only to die, or wither away, or grow as that human mind gives it varying welcome. The mind is physical, the new Life is Spiritual. The Kingdom of God according to this parable is not the Messianic Kingdom, or the Church, or an ideal state of society, or the Kingship of God; it is the germ of a higher Spiritual Life, something different from the natural and physical, something that grows and unfolds and bears fruit in the individual soul timelessly.

The next parable is found in verses 24-30.

The kingdom of heaven is likened unto a man that sowed good seed in his field.

Here also the essential thought is the vitality of the Spiritual Life, but this time the hindrances to its growth are not found in the welcome or lack of welcome in the human mind, the varying intensity of the human desire for a higher life, this time the hindrance is found to be in the physical life process itself. The tares represent the appetites and desired of the physical nature for gratification, in competition so to speak with the newly awakened aspirations of the soul. So long as the physical life persists the two natures must grow side by side, the struggle for survival will be keen and trying but loving patience, in the end will win for the Spiritual.

The roots that run down into the material will slowly dwindle and with the death of the body will be easily separated; but the correspondence of the soul with the immaterial Spiritual Life, by a loving control of life, will increase until with the death of the body, the harvest of life-giving wheat of the Spirit will be gathered into his store house.

Verses 31 and 32:

The kingdom of heaven is likened unto a grain of mustard seed, which a man took and sowed in his field.

Again the likeness is to that which is instinct with life and vitality, that is, small and insignificant at first but grows to be of surpassing importance. Verse 33 still likens the Spiritual Life to a living germ, but this time it is the vitality of leaven.

The kingdom of heaven is likened unto leaven which a woman took and hid in three measures of meal, till it was all leavened.

So Jesus would have us understand our own natures may be entirely transformed from material to Spiritual by yielding them to the living action inherent in the love and faith of the Spiritual Life process.

In verses 37-43 Jesus explains some of the parables to his disciples, taking to himself a most important place in their application. He says:

He that soweth the good seed is the Son of Man; and the field is the world; and the good seed are the sons of the kingdom.

How much we would like to ask Jesus the exact significance of the phrase "the Son of Man!" Does he mean that he is in a special,

personal sense, the representative of the human race? Or does he mean more generally that the seed of the Spiritual Life is sown by human instrumentality, is passed naturally from one to another, one generation, one race to another?

We cannot escape however, the fact that he is teaching in these parables, that the likeness and nature of the Kingdom of Heaven, is to be living and Spiritual and is to be involved in the realm of nature, "the field is the world," and in it he has a place of highest leadership and importance. It is not itself natural, but its present field of development and growth is, and like all things of nature, these conditions are temporal and must have an end. There is to be an end or a limit of the age of the natural and material, beyond which the timeless life of the Spirit will live on unhampered. "Then shall the righteous shine forth as the Sun in the Spiritual Life of their Father."

In verse 44 the Spiritual Life is likened to treasure hidden in a field, to secure which a man is willing to give all he possesses. Again in verse 45:

The kingdom of heaven is likened unto a man that is a merchant seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had and bought it.

This again emphasizes the inestimable value of the Spiritual Life to one who appreciates it, for it he will give all he has of worldly goods, or physical promise, to obtain.

Verse 47 likens the Spiritual Life to a fish net, that includes temporarily all alike the good and bad, but only at the end to separate them. So Jesus would have us realize that the urge of the Cosmic Spiritual Life, touches all humanity but acts as a separating test at the shore of a higher life. All alike have been immersed in the sea of natural conditions but only those who can pass the test of "goodness" are privileged to emerge into the higher life of the Spirit.

In closing this section Jesus asks his Disciples if they have understood, and to those who have become believers in a Spiritual Life he adds the final injunction, be like a householder who brings from his treasure things new and old. Does he mean by this, conserve and use the best we have of the passing natural life, while at the same time we cherish the better things of the Spirit—love, faith, and hope?

The characteristics of the Spiritual Life according to this section of the Sayings of Jesus, are these: The Spiritual Life is a growth from a small beginning, mingling with a similar

growth of the physical, that goes on to a climax, when there is a separation of the Spiritual from the material, the one to live on, the other to perish.

SECTION FOUR, MATTHEW XVIII

The central idea in this section is concerned with the relations of the Spiritual Life. It opens with the Disciples coming to Jesus and asking for information as to who would be greatest in the Kingdom of Heaven. So obsessed were they with their idea of a Messianic Kingdom that they had failed to grasp its Spiritual significance (18:1-4).

In that hour came the disciples unto Jesus saying, Who then is greatest in the kingdom of heaven?

And he called to him a little child, and set him in the midst of them.

And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

Then Jesus explains in detail the essential relations of the Spiritual Life. First of all if one desires to achieve it he must have a childlike trustfulness. One can not enter by

his physical or mental superiority; its portals are only opened to a loving desire, a childlike and unquestioning trust. Jesus here reveals one of his most lovable traits, affection for little children, and with them as a text, he tells of the enormity of sin that lies in a brutal checking of a child's natural love and trustfulness.

So essential to the Spiritual Life, says Jesus, is this childlike trust, that if anything physical interferes with it, be it the hand, or the eye, or the foot, they better, far better be sacrificed. One better enter the Spiritual Life a physical wreck, and elsewhere he says, in poverty, than to miss its perfect experience. It were better to sacrifice any physical good, if it tended to hinder one's devotion to Love's faith and trust; and woe betide the outsider who disturbs Love's harmony in another; it is brutal murder of a higher, an immortal Life (Verse 10).

And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

In verses 10-14 Jesus again returns to his child text and illustrates the relations of the Spiritual Life by showing how inexpressibly precious to the Heavenly Father is the life of one who does have this childlike trust and lov-

ing faith, even though he be only a little child. To illustrate this he gives the beautiful parable of the lost sheep (12-14).

How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

Childlike trust is simply the love relations between a child and his father and in emphasizing it as an essential relation, also, of the Spiritual Life, Jesus teaches the analogy of the two life processes.

The human soul, in whose heart made fertile by loving desire has fallen the germ of Spiritual Life, is born again and has entered into that most intimate relationship, a child of God. This is not a legalistic adoption, but it is a biologic birth into a higher order of Life, by reason of which he has entered into new and reciprocal relations with his Spiritual Father: he must love and trust his Father and the Father will love him and care for him; even the hairs of his head will be numbered; not one will fall without the Heavenly Father knoweth; he will

be like the one lost lamb of the flock. And the mutual love experience will not be imaginative, but will be actual even if mystical.

In verses 15 to the end of the section Jesus teaches that a forgiving spirit is also an essential relation of the Spiritual Life.

And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou has gained thy brother.

Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

Jesus saith unto him, I say not unto thee, until seven times; but, Until seventy times seven.

Jesus here teaches absolute forgiveness on the part of one who is trying to live the Spiritual Life.

Verses 16, 17 and 18 are most certainly an interpolation by some officious ecclesiastic of the very early church, who was seeking to bolster up clerical authority. The language used is far away from Jesus' habit of simple, epigrammatic, good sense. These verses are formal, legalistic and mechanical.

Verse 19 resumes Jesus' style and spirit.

Then follows in verses 23 to the end of the section the parable of the unforgiving servant, beginning

Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. . . . So shall also my heavenly Father do unto you, if you forgive not every one his brother from your hearts.

Just as childlike love and trust is to be the characteristic of the relation between God and man in this higher life of the Spirit so a spirit of forgiveness is to be the relation between humans, whether they both be born of the Spirit or whether only the one. How else could it be, if love is to be the controlling principle? Love between God and man can exist only when trust and faith and care are present, when sympathetic care and trust and faith begin to wane, then love dies. And also as between men, if one is to love the neighbor as the self, there can be no place for the strained relations of unforgiveness. Love is essentially unifying and harmonizing and all-inclusive, only a forgiving spirit can maintain the spirit of love in a man, and the maintenance of that spirit, Jesus here teaches, is an essential of the Spiritual Life.

SECTION FIVE, MATTHEW XXIV, XXV

This section of all Jesus' teachings is the most involved and the hardest to understand, but I think if we follow the clue we have in Jesus' emphasis on the Spiritual Life we cannot go far astray.

Many scholars question whether these are the actual words of Jesus, suggesting that the prevailing apocalyptic thought of his day had led the writers to read into his actual words their own profoundly convinced ideas. Others think that Jesus himself was influenced by the current thinking of his day; still others think that Jesus adapted his words to fit into their waiting forms of thought, in order that he might lead them the more easily to his own.

To me personally there are certain verses that do not sound as one would expect Jesus to speak. Such verses as 24:15, 21, 22, 29-31, have little of the characteristics of Jesus' common thought and speech. One has only to place them in parallel columns with the rest of the chapter to see the contrast. A good rule in seeking a man's thought is to omit for the time being, the parts in doubt and to see if the balance is more intelligible and consistent. To me, omitting

these few verses clears up the thought amazingly. The effect of it tends to lessen the argument for a spectacular and visible second coming of the Messiah, and strengthens the feeling that the "second coming" is to be accomplished in the realm of the Spirit. This is far more consistent with the balance of Jesus' teachings on the subject, as we shall see. We all want the truth, and confidence in our clue, (that Jesus taught the reality of an independent Spiritual Life,) we feel sure will lead us to it. On this hypothesis, therefore we proceed to examine this section.

The section is introduced by a reference to the grandeur of the temple architecture, to which Jesus replies that it will soon be entirely destroyed. Chapter 24:3-14 form a unit of thought.

And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man lead you astray.

For many shall come in my name, saying, I am the Christ; and shall lead many astray.

And ye shall hear of wars and rumors of wars: see that ye be not troubled: for these things must needs come to pass; but the end is not yet.

In these and the following verses Jesus does not give one the impression of prophesying for the sake of the prophecy, so much as he does, that he is using his extraordinary powers of foresight to prepare his disciples for the inevitable trials incident to the separation of their form of life from the worldly life of those about them. The near approach of physical trials will test their faith in him and his way of Love. In this section Jesus teaches that the Spiritual Life will come to some sort of climax in which there will be an illumination or a revelation of the Lord as the sovereign of the Spiritual Realm. This will not come until some sort of an "end," but as Jesus says: "He that endureth to the end shall be saved."

Verse 14 says:

And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

This verse has commonly been understood to prophesy that a missionary propaganda must go on until in a technical sense every nation has had the opportunity to hear it. I think a better interpretation of the verse is to think of it in close connection with the foregoing, "he that endureth to the end." It is the enduring patience of love to the limit, that is the true

missionary preaching of the Gospel; and *that* must go on and on and on until all the nations have been inoculated by its life and potency. The "end" is not so much a fixed date for the passing of an age that is too materialistic and mechanical for tolerance, as it is the one by one awakening of individuals to the fact that they have transcended one realm of reality to pass into another, a timeless life of the Spirit. The emphasis falls on the faithful endurance, the passing of material life measured by years, the entrance into the immaterial life of the Spirit where there is no time relation.

Verse 16 appears to be an effort of the editor to tie Jesus' words back to the Old Testament prophecies and can for the present be ignored. With this out of the way, verses 17-27 are easily understood as Jesus' instructions, made exceedingly earnest and emphatic by his insight into the terrific strain that they are to pass through, to live patiently, serenely, faithfully during the period of endurance until entrance into the promised Spiritual Life shall be accomplished. To this end he says in verses 23-27:

Then if any man shall say unto you, Lo, here is the Christ, or Here; believe it not.

For there shall arise false Christs, and false phophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect.

Behold, I have told you beforehand.

If therefore they shall say unto you, Behold, he is in the wilderness; go not forth; Behold he is in the inner chambers; believe it not.

For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man.

They are not to be disturbed, to be discouraged by reports, they are simply to remain in their places, living consistent lives of loving service, until "the coming of the Son of man." This is exceedingly important. How we would like to ask Jesus himself: "what is the nature of thy coming to be like?" Interpreted by verses 13-14 it points to the same crisis in the life process, the transcending of the soul from its material correspondence to the higher Spiritual correspondence. It is a realization of a fact already existent but now for the first time realized, that Jesus is present, unseen by physical eyes but now seen by inner light, face to face.

Verses 29-30 are again discordant, exaggerations and quite unlike Jesus' simple, unstrained utterances. In verses 32-51 Jesus goes into more detail as to the suddenness of this appearing of the Son of man. He likens its approach to the budding of the fig tree in spring, the general signs of his appearing are evident and

conspicuous to those who are on the watch, but again he warns them against any expectation of exact information to be given in advance. He says, verses 32-44:

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh.

Even so ye also, when ye see all these things, know ye that he is nigh, even at the doors.

Verily I say unto you, This generation shall not pass away, till all these things be accomplished.

Heaven and earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

And as were the days of Noah, so shall be the coming of the Son of man.

The appearance is to be "in this generation," and yet it is not to be accomplished until "the sky and earth shall pass away." It shall be as the coming of the flood in the day of Noah. Its realization shall be to individuals "two men in the field, one is taken, the other left;" "two women are grinding," one realizes the reality of the Spiritual Life by becoming suddenly conscious of Jesus' presence, the other is unconscious. Jesus emphasizes again and again its suddenness and surprisingness. It is like the coming of a thief, the return of the Master.

How can we harmonize all these seemingly inconsistent figures of speech? Let us hold fast to our clue, the reality of a higher life of the Spirit, whose realization is to come suddenly after patient, faithful endurance to the point of transition, when the soul awakes to consciousness of immaterial realities, immersed in which he senses for the first time the Lord's presence with certainty and with clarity. Again we must remember that the time is no more in the Spiritual Realm, and this generation, and the end of the physical world, are as a day, or the passing of a night. There is no deception in Jesus' words, it is our inability to "visualize" Spiritual conceptions without a framework of time and space, that is difficult, but if we are to plumb the depths of Jesus' thought we must school ourselves to so think. Does this vision come in the midst of physical life or at its close? Who can say but those who experience it?

As Miss Herman writes in her valuable work, *The Meaning and Value of Mysticism*: "To the mystic the second coming of Christ is not the coming of One who has been Absent, but is the perfected manifestation and final unveiling of a Presence that has always been the inspiration and comfort of the faithful soul."

In Chapter 25, Jesus continues to explain the nature of the Spiritual Life and of his appearing. In verses 1-13 he likens the Spiritual Life and its essential fact the realization of the Lord's presence to the ten virgins who watch for the Bridegroom. In verses 14-30 he uses the figure of a householder who divides his property among his servants and goes away only to return suddenly. In verses 31 to the end of the Chapter, Jesus changes the emphasis from the suddenness and unexpectedness of the realization of his presence, to that wonderful picture of the essentials of entrance into this Spiritual Life.

But when the Son of man shall come in his glory and all the angels with him then shall he sit on the throne of his glory.

And before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats.

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in.

Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

And when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

Here is nothing whatever of a legalistic day of judgment, and a trial under the forms of jurisprudence. To be sure he uses the form of thought his hearers are accustomed to, the triumphal entrance, the throne, the arraignment, but quickly passes on to the new and true form of thought he would have them remember. He is the Good Shepherd separating the sheep from the goats, not because of technical and legal guilt, but because of their different natures, one a sheep, the other a goat. One had made love the rule of his life and by so doing had changed his essential nature until he was fit for that higher life process of the Spirit; the other not having made love the rule of his life was not fit.

The whole section is of one piece, the thought

is consistent from end to end. The Kingdom of Heaven, is a higher life process of the Spirit into which the soul that makes love its controlling principle enters by a sudden transition of life control, by reason of which the old physical life in its environment of physical desires and unsatisfactoriness of correspondence is suddenly transcended and the soul awakens to a realization of its fellowship with the Divine Life in a higher and closer realm of Spiritual immediacy.

Let us now make a review of the five sections of Jesus' Sayings as recorded by Matthew. One cannot do this without being convinced that to Matthew at least the teachings of his Lord had a definite and consistent structure. Jesus had come to preach the Gospel of the Kingdom, the Good News of a Cosmic Spiritual Life. It was to be a life of blessedness, created by and controlled by its own Spiritual law of love; to be the heritage of those who made love the rule of life. It was not to bring its rewarding happiness during the years of physical life necessarily, in fact more probably there would be conflict and estrangement and suffering, but if the love control was held steadily to the end, the blessedness would be experienced in manifold measure. The essential for partici-

pation in this Cosmic Spiritual Life was that desire for it be the supreme end of life, by always seeking first to be obedient to its law of love, in perfect trust that the necessary things of the temporary physical life would be supplied.

In the second section Jesus teaches that this Spiritual Life is superior to physical life and should dominate it, by sending out the Disciples to spread the knowledge of it and faith in it by demonstration. They are to exercise authority over sickness, and evil by its inherent superiority; they are to go out as evangelists of Love to witness to its reality and characteristics and nearness. The essential nature of the Spiritual Life is its inner urge to self-expression by loving service. Again Jesus warns those who are considering its claims of its necessary antagonism with the natural order, but encourages them by his own faith in its superiority.

In the third section Jesus tries to make clear the nature of this Cosmic Spiritual Life. By many parables he describes it to be a Spiritual rather than a material life-process. It is something that is born, grows, unfolds and bears fruit in the individual soul. This Spiritual Life-process, although it is superior to the physical life, must for a time develop in close re-

lation to it, but in the end there will be a separation and end of the physical. In conversion Jesus indicates that in some way he is concerned and vitally interested in this transcendence of the individual soul's center of gravity, so to speak, from the physical plane into the Spiritual.

In section four Jesus reveals the essential relations of this new Spiritual Life that are to obtain between God and the human soul, and between the redeemed soul and the unredeemed. Between God and the soul there must be the reciprocity of love; God the Spiritual Father will have infinite love for his spiritual children that will be shown in care, protection and the affectionate interchange of mystic fellowship. The soul now born of the Spirit must have such a childlike faith and trust in her Heavenly Father that nothing in mortal life should weaken it. Then the soul that expects to live in this higher life process of the Spirit must always have and exercise a forgiving spirit toward his fellows.

Love is essentially unifying, and harmonizing, it draws together, not only God and the soul, but all other souls, nothing must come between.

In section five Jesus foretells the final separ-

ation of the two life-processes. He warns his disciples of the inevitable friction and strife and suffering incident to the transition; wars, earthquakes, poverty, sickness, evil, he would have us see and understand to be merely incidental in the cosmic struggle between the physical and the spiritual for survival. They are all to be endured and ignored as part of the to-be-expected reaction. But to the one who patiently keeps love the controlling rule of life under whatever physical conditions may be encountered, there will come suddenly and unexpectedly a climax, be it in this mortal life or at its close, an awakening to realization of the presence of the Lord of this Spiritual Life. He that endures to this end shall enter into the fullness of this higher and timeless Spiritual immediacy.

MARK: THE WORKS OF JESUS

THE teachings of Jesus that have been discussed in the previous section were those collected by Matthew and are generally known as "The Sayings of Jesus." They record Matthew's understanding and remembrance of Jesus' teachings.

We are now to examine Peter's remembrances as recorded by Mark. As was explained in the introduction, Mark apparently made three copies at different times and for different groups, which therefore differed somewhat. The copy sent to the Roman Church, and known as Canonical Mark, is the most complete, although there are some passages that are either in Matthew, or in Luke, or in both that are not in Mark. If we come to these we will refer to their source, but otherwise all quotations in this section will be understood to have been taken from the Gospel according to Mark.

As one would expect from Peter's nature his remembrances of Jesus group themselves about the common facts and occurrences of the day's life and journey. He is concerned more with

what Jesus did than with what he said, and we will therefore in our study be led more to consider the significance of Jesus' words as they are connected and interpreted by the acts he did. And this is right because a man's teachings should always if possible be interpreted by his acts. The Chinese Boxers claimed to be invulnerable to weapons of war, but failing to demonstrate, they lost the confidence of the people. Jesus claimed that the laws of the Spiritual Life were superior to natural laws and he demonstrated it by performing what appeared to be miracles. He came to witness to the Good News of a Spiritual Life and demonstrated the reality of such a life by exhibiting the fruits of such a life, by his loving kindness and goodness and power, to such an extent that he won for himself the title, the Son of God. He claimed that the Spiritual Life was deathless and eternal and he demonstrated it by his undoubted resurrection appearances.

It was not the newness or correctness of the ethics that Jesus taught, that won him the allegiance of the nations, but that men felt flowing from him a power that they considered to be the power of God himself, and which Jesus asserted was inherent in the Spiritual Life and was available for all.

To make this apparent our examination of the remembrances of Peter as recorded by Mark will now be directed (1:9-11).

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

The incidences of the baptism of Jesus are more fully described in the copy that went to Alexandria, but all agree in this that Jesus' conscious self-dedication to his ministry, when he was about thirty years of age, was sealed by a mystic vision and voice, that set him apart from the very beginning as being radically different from common mortals.

Then Mark records that under the stress of his "call," he withdrew to the wilderness to think it out. Again the details of this testing in the wilderness are omitted in our text and given more fully in both Matthew and Luke. There we learn that Jesus was severely tempted by the alternatives that presented themselves. He was called to witness to the reality of the Spiritual Life, that could be achieved and lived only by making love the controlling principle. He could see that this involved a denial of the

conventional value and confidence placed on physical success and assertion. He must choose the one or the other, and he chose the Spiritual. On the one hand there was bread in plenty, safety, and power; on the other hand, physical uncertainty and hunger and danger and humiliation, but he chose the Spiritual in confident faith, because he knew that its Life was higher than the natural life, its sustenance direct from God, its power in the reserves of Infinite Love.

It was not, however, until after the imprisonment of John that Jesus began his public ministry (1:14-15).

Now after John was delivered up, Jesus came into Galilee, preaching the Gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

Perhaps one of his earliest public utterances was at his home synagogue in Capernaum where at first he aroused wonder because of the grace of his words, which changed to hate when they realized its import; and they sought to throw him over a cliff but he passed through them unharmed exhibiting a strange power he had all through life of disarming those who would do him harm. Later on he told his disciples

that Love would always be their best protection, and yet at the end he died on the cross at the hands of his enemies, and his disciples suffered martyrdom because of their faith in him and his way of Love.

One by one he gathered disciples about him and they followed him from place to place, witnessed the things he did, and heard his teachings, and asked him questions.

It was his habit to go off alone for prayer and this he sometimes did late at night or very early in the morning. Often when crowds thronged him he would leave there and go elsewhere; he never appeared to seek intimate fellowship, until at the close of his short life he grew to love his Disciples and the friends at Bethany, and the women who followed him from Galilee.

At Capernaum he healed a man with an unclean spirit by the authority of his word. This was the beginning of many miracles of healing, one of which we shall describe later on.

At another time (2:1-12) he healed a man sick with the palsy. This time he did it, the record says, because he saw the faith of those who brought him (2:5-11).

And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

But there were certain of the scribes sitting there, and reasoning in their hearts.

Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?

And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?

Which is easier, to say to the sick of the palsy, Thy sins are forgiven, or to say, Arise, and take up thy bed, and walk?

But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy).

I say unto thee, Arise, take up thy bed, and go unto thy house.

And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

On this occasion Jesus exercised the right of forgiving sin, and when his right was challenged he defended it by healing the man, indicating that there was some sort of connection between sin and sickness. This connection is made clear in the light of his many teachings concerning the nature of the Spiritual Life. It must be a life wholly controlled by love, sin is contrary to the essential nature of love, it nullifies a higher life of the Spirit, it is always selfish, it is always katabolic where love is

anabolic. By this incident Jesus teaches that here, at least, he was most concerned in the sick man's spiritual health, and the healing of the body was a consequence of the earlier healing of the soul's disease (3:3-5).

And he saith unto the man that had his hand withered, Stand forth.

And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.

And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

In this case of healing the emphasis falls on the kindness of the act. Jesus was grieved and angry that they should be so hard hearted; he knew that that spirit of all things would prevent them from transcending the natural life.

Jesus' conception of sin in general was not that it was reprehensible in a legal sense; if he had so considered it he would have denounced it in the same scathing words to "the woman who was a sinner," to this sick man, as he did to these hard-hearted Pharisees, and the hypocritical heads of the synagogue. No, the discrimination which he always made had to do with the relation of the sinful life to Love. Dr.

Glover points out rightly that Jesus' denunciation of sin always fell on one of four kinds of sin, namely: hardness of heart, hypocrisy, evil desire, or indecision, all of which are different forms of the absence of love and Jesus denounces them because they block the way to the higher Spiritual Life-process and not because they are legally disobedience to Sovereign authority. The greatest of all sins he asserts is blasphemy of the Holy Spirit, an ineradical disdain for the cosmic power of Redemptive Love, as expressed for finite accommodation in the self-hood of the Holy Spirit (3:28-29).

Verily I say unto you, all their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme.

But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin.

On one occasion Jesus' own mother and brothers came to see him when he was surrounded by a multitude of people and Jesus took advantage of the incident to make clear avowal of the relative importance, of natural relationship and spiritual relationship (3:32-35).

And a multitude was sitting about him; and they say unto him, Behold thy mother and thy brethren without seek for thee.

And he answereth them, and saith, Who is my mother and my brethren?

And looking round on them that sat round him, he saith, Behold, my mother and my brethren!

For whosoever shall do the will of God the same is my brother, and sister, and mother.

Natural kinship is an accident of reproduction that may or may not prove to be congenial, and when it does, is due to habit rather than affinity. Jesus would have us understand that those, who "do the will of God," that is, make love the rule of life, are more truly of one family. They have the common Heavenly Father, are one in spirit of life control and are one in truest and closest immediacy. This is not a figure of speech, a matter of similarity, agreement of ideals; it is, as Paul discerned, a mystic oneness, "Ye are one body in Christ." John saw it in the glorified church as the Bride of the Risen Lord, and as all great mystics have recognized, in the Unitive Life of the redeemed in God.

In 4:26-29 Mark gives an additional parable that very strikingly confirms the vital, unfolding nature of the Spiritual Life.

And he said, So is the kingdom of God, as if a man should cast seed upon the earth.

And should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.

The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

In verses 4:37-40 Mark records the incident of Jesus stilling the waves of the sea.

And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.

And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish?

And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

And he said unto them, Why are ye fearful? have ye not yet faith?

In this incident Jesus asserts and demonstrates power over natural forces. In healing sickness he was dealing with pathologic conditions where thought conditions largely enter and where it is possible to conceive that his power was of the same kind, mentality acting on mentality, although even there it does not explain why his thought acting on their thought should be instantly curative. But here there is no such escape. Jesus by the authority of his word stills the mechanical waves raised by the storm. He asserts that the Spiritual Life of which he is an heir has authority over the sea

as it conditions their safety. He proves that he has access to Spiritual forces which are paramount to natural forces. And then he shows, by rebuking his disciples for lack of faith, that they have the same access to power, the same authority over natural forces, if they had faith enough to exercise the right.

In the incident where he harmonized the disordered psychic control of the Gerasene maniac, Mark tells us that the first overture came from the maniac, and yet, strange to say, his prayer was not for healing, but was to be let alone. There is present a complex of personality, a dual control which Jesus discerns and corrects. This poor maniac in his natural life, becomes, under the unifying control of Spiritual Love Vitality, a messenger of Life to his countrymen (5:6-8).

And when he saw Jesus from afar, he ran and worshipped him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not.

For he said unto him, **Come forth, thou unclean spirit, out of the man.**

In the incident mentioned in 5:25-34, vitality flowing from Jesus almost unconsciously heals the woman who had an issue of blood for twelve years.

And a woman, who had an issue of blood twelve years,

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

Having heard the things concerning Jesus, came in the crowd behind, and touched his garment.

For she said, if I touch but his garments, I shall be made whole.

And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague.

And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments?

And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

And he looked round about to see her that had done this thing.

But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Here Mark again notes that Jesus connects the healing with the woman's faith. The emphasis is not on the curative power of his raiment, but is on the faith of her act of reaching out to touch. One thinks of an infinite reservoir of healing vitality that is accessible to

one of faith; and that faith may be held and exercised by the recipient of the blessed healing as in this case, or as in the case of the maniac where it was Jesus' faith, or as in Jairus' case which follows this, in the faith of her father (5:35-42).

While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Teacher any further?

But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.

And he suffered no man to follow with him, save Peter, and James, and John the brother of James.

And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly.

And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.

And they laughed him to scorn. But he, having put them all forth taketh the father of the child and her mother and them that were with him, and goeth in where the child was.

And taking the child by the hand he saith unto her, Talitha cumi; which is, being interpreted, Damsel I say unto thee, Arise.

And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.

Here the power of faith as a Spiritual force

is brought into action by the faith of the child's father, but demonstrated by Jesus' intervention, or if you please, his cooperation. The amazing thing about this miracle is the assertion that the child was already dead. This might have been a mistake if it was the only case, but there are a number of other cases where, also, there were many witnesses, the raising of the son of the widow of Nain, and of Simon. Here faith, a Spiritual force comes in, not in a reviving way to merely quicken or harmonize natural conditions, but here exhibits its vitalizing power, rekindles life where it was extinct. Does this not teach, yes demonstrate, that life in its material body is of itself Spiritual? That it can exist with, or without a corporal body, that the soul has a selfhood and identity that is independent of its mortal envelope, that through faith it can be set free, or can be reconfined? These are not assertions, they are peerings into that realm of immaterial Spiritual Life from which Jesus said he had come, and from which he had brought the Good News, that we through faith might enter.

In 6:1-6 Mark refers to Jesus' return to his own city and to the discussion among his neighbors as to the source of his extraordinary wisdom and power. They frankly cannot un-

derstand it and are inclined to doubt it, hence Mark reports that Jesus could do very little of a miraculous character, owing to their disbelief. Their disbelief did not limit his faith, he only marvelled at it, but it did weaken the faith of others and he was able to heal only a few sick people who still had faith enough, or who had suffered enough, to claim his healing power.

This power of healing sickness through faith, Jesus passed on to his Disciples, as we have already seen, and they returned to him exulting in their success in its demonstration, but Jesus soberly checks them, saying, it is not something to rejoice about, the thing of real importance is not the relief of physical ills, but is the Spiritual Life that you have entered and into which you have led others, is your best cause of rejoicing. He calls them apart, where in the solitude of the hills, they can rest and recover their balance and perspective. Here the multitudes find them and Jesus feeds them, the motive being, "He had compassion on them because they were as sheep without a shepherd." The motive to this extraordinary deed was simple kindness, done for those who evidently he already knew would misunderstand him (6:34-37, 41-44).

And he came forth and saw a great multitude, and he had compassion on them, because they were

as sheep not having a shepherd: and he began to teach them many things.

And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent;

Send them away, that they may go into the country and villages round about and buy themselves somewhat to eat.

But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat?

And he took the five loaves and the two fishes, and looking up to the heaven, he blessed, and break the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.

And they all ate, and were filled.

And they took up broken pieces, twelve basketfuls, and also of the fishes.

And they that ate the loaves were five thousand men.

Here again is an exercise of power over natural conditions, his compassion for these tired and hungry people constrains him to draw on supernatural power to supply their physical needs. There is no possibility of mistake, there were witnesses by the thousand, "they ate and were satisfied." We stand in amazement before an exhibition of supernatural power like this, but we can not, we dare not disbelieve. And then to make the impression deeper in the

minds of his disciples, on another occasion when they questioned in their minds, he told them: "The works I have done, ye can do; and greater works than these can ye do because I go unto my Father." No explanation of it meets the demands, except this:—the Spiritual Life and its forces of Love and Faith are paramount over natural forces and are accessible to human love and faith, the use we make of it being limited only by the poor, halting, shrinking measure of our faith. In the darkness of that same night Jesus sends his Disciples home across the sea, but when they are tossed by the waves he comes to them in sympathy and stills the storm, but finds again the need of gently rebuking their lack of faith.

So we, how often, in the face of continuing miracles and cumulative evidence, still lack faith. We go to war, because our faith is stronger in natural force, than in the higher powers of Spiritual Love and Faith. And the storm we raise, with its clamor and terror, fills our ears until we are deaf to his gentle, pathetic words of rebuke: "Oh thou of little faith, wherefore didst thou doubt?"

And they forgot to take bread; and they had not in the boat with them more than one loaf.

And he charged them, saying, Take heed,

beware of the leaven of the Pharisees and the leaven of Herod.

And they reasoned one with another, saying, We have no bread.

And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened?

Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

When I break the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve.

And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven.

And he said unto them, Do ye not yet understand?

In verses 8:14-21, Jesus again rebukes his Disciples for their lack of faith in being anxious about the shortage of physical bread on one of their journeys.

In 8:34-38 there are significant teachings concerning the relative value of the natural and the Spiritual Life.

And he called unto him the multitudes with his disciples, and said unto them, if any man would come after me, let him deny himself, and take up his cross, and follow me.

For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake and the gospel's shall save it.

For what doth it profit a man to gain the whole world, and forfeit his life?

For what should a man give in exchange for his life?

For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

Jesus had just been fortelling the near approach of his death and resurrection when Peter impulsively checked him. Jesus in his turn rebuked Peter and took advantage of the occasion to enlighten his Disciples as to the comparative value of the two life-processes. In the text the same word, life, is used for both the natural, mortal existence, and for the timeless Life of the Spirit, but there is no mistaking his meaning: There is an antagonism between the ends of the natural life and the ends of the Spiritual Life. In the one case bodily or physical well being and satisfaction is to be desired, in the other case service and fellowship with God are desirable; in the one case egoism is characteristic, in the other unselfishness is essential; in the one case the current of life sets in, in the other case it sets outward in service; but always there is antithesis. We cannot both desire physical life, and Spiritual Life; one desire or the

other must dominate, and the sharper the division is made the more clearly will the results of the choice be manifested (9:2-7).

And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them,

And his garments became glistering, exceedingly white, so as no fuller on earth can whiten them;

And there appeared unto them Elijah with Moses: and they were talking with Jesus.

And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.

For he knew not what to answer, for they became sore afraid.

And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him.

Here is recorded another of Jesus' mystical experiences. It shows very plainly the reality of the Spiritual Life, and shows it to be a reality in the most substantial form. It was no mere volitional control by spiritual ideals, but it was the breaking into physical manifestations of immaterial Spiritual reality. It was not an isolated experience that could be explained under the general laws of hallucination and dreams; it was not an individual experience

that was vouched for by a single witness and he the one who experienced it, it was a collective experience that has been described and vouched for by two who were present. And the whole long history of mystical experience furnishes hundreds of witnesses, who vouch for the same phenomena in their own lives.

Miss Herman in her careful study of Mysticism says that the validity of visions rests in their rationality and their life enhancing quality. She says: "They are of value to us only in as far as we can trace the genesis of great illuminating, purifying and fructifying forces, which we see wrought out into the life and teachings of the mystics. It is their assimilation of the visionary "elements" that matters, the play of their consecrated reason upon what was given them in a flash of transcendent, symbolical intuition; their practical realization of it in fruitful contemplation and redemptive service." The value of these rare visions lies not in the fact of seeing, but in the proof and illumination of the unseen reality, and far more than we think, we live and are influenced by these rare and illusive flashes of heavenly glory. The world would be poor, indeed, without the vision of the annunciation, the angels of Bethle-

hem, the voice on Jordan's bank, and the transcendent glory of the transfiguration.

Mark 9:14-29 describes the healing of the epileptic boy (9:22-27).

And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

And Jesus said unto him, If thou canst! All things are possible to him that believeth.

Straightway the father of the child cried out, and said, I believe, help thou mine unbelief.

And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

And having cried out, and torn him much, he came out: and the boy became as one dead; inso-much that the more part said, He is dead.

But Jesus took him by the hand, and raised him up; and he arose.

In this case of healing the faith element is especially prominent. The Disciples were unable to heal, as Jesus explained, by their insufficiency of faith. The father believed in Jesus' kindness of heart and cried out, "If thou canst do anything, have compassion on us, and help us," but Jesus replied almost in the slang of our streets, "It's not up to me, it's up to you; all things are possible to him who believes."

And the father accepted the challenge and humbly said, "I believe, help thou mine unbelief." Is it any wonder that the child, sick as he was, was healed after that heart-gripping confession of a father's love and desire?

In 10:17-31 Mark records the incident of the rich young nobleman who came to Jesus with a half hearted desire to follow him (10:20-31).

And he said unto him, Teacher, all these things have I observed from my youth.

And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God.

And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

And they were astonished exceedingly, saying unto him, Then who can be saved?

Jesus looking upon them saith, With men it is

impossible, but not with God: for all things are possible with God.

Peter began to say unto him, Lo, we have left all, and have followed thee.

Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake.

But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

But many that are first shall be last; and the last first.

Here Jesus very wisely set before this attractive youth, and his disciples and the insidious danger lurking in the possession of or desire for wealth. The teaching is very clear and convincing, if we remember the independent reality of the Spiritual Life, and its antithesis to the physical life. The urge of the physical life is toward possession, accumulation, and indulgence, the possession of wealth is the indication of "success," the urge of the Spiritual Life is toward kindness, goodness, and unselfishness; the possession of wealth, the desire for it, the trust in it, all tend to self indulgence and away from a love control of life and therefore in Spiritual value indicate "failure." One may triumph over its urge and trend, by

a strong effort and grateful appreciation for its benefits, and a purpose to use it only for good purposes and in his spirit, but even then wealth is an insidious danger, and to most men and women it is better, far better, to use it in wise and kindly ways of loving self-expression, even to the extent of reducing the principal, and perhaps exhausting it. Only those who have wealth and a wife and children, appreciate how hard a thing it is to do. Many a rich man who has read these words of Jesus, and knew in his heart of hearts that Jesus was right, has acknowledged its fairness as a test of a man's real desire for that perfect experience of the Spiritual Life. No wonder, when the young man hesitated under the strain of the test, that Jesus loved him. And no wonder that Jesus could promise to those who did meet this supreme test, "in the world to come eternal life." One of the reasons, perhaps, in our rich and comfortable age that men like to think of the Kingdom of God as an ideal society, is because with that idea one can still hold on to his wealth provided he uses some of it in charity. But if the Kingdom of God means Spiritual Life, then Jesus is right by his test, "One thing then lackest: go sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven:

and come, follow me." Then and then only is the center of gravity in a safe place, then and then only is this rock of stumbling removed from the path, then and then only is the way of loving sympathy open and free.

In the verses 10:35-45 Jesus again refers to something akin to this, namely, to whom in the Spiritual Life shall belong the places of honor (10:42-42).

And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.

But it is not so among you: but whosoever would become great among you, shall be your minister;

And whosoever would be first among you, shall be servant of all.

For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

Here as clearly as anywhere else in all his teachings Jesus shows the true relations of the Spiritual Life to consist in a loving desire to serve, not by gifts of money, or from places of authority, service that is easy and cheap, but in humble unselfish service that is prompted alone by Love, and paid in the costly coin of Faith.

In 10:46-52 there is an account of the healing of a blind beggar, and again Mark records that an essential element was faith, and this time faith in the blind man himself. Here as elsewhere, faith appears to be not merely a mental state, but is the actual appropriation of faith itself, as a creative, formative force, spiritual in its nature, but operative in a material realm, and able to correct physical defects, instantly and without the slow process of natural cellular interchange and metabolism. Faith is the power by which the Spiritual demonstrates its authority over the natural (11:22-25).

And Jesus answering saith unto them, Have faith in God.

Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.

Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.

And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.

In these verses Jesus teaches that the power of faith is a general one and is not limited to healing. He asserts that any prayer of faith

for definite objects, if sincere, and without wavering, will be answered. His words are without equivocation. If a man desires wealth and in faith works toward that goal, without a doubt he will see wealth, but it may bring leanness to his soul. If a man desires to be a musician, or an artist and has faith, things will work together to gratify his wish, objectively he will become skillful, subjectively his faculties will be sharpened and made sensitive. Faith Healing, Christian Science, New Thought, Faith Missions, Faith Orphanages, all testify to the creative and constructive power of faith. Great engineering feats, national systems of economics, are all based on a kind of faith.

The German military machine is the product of a national faith. "Now faith is the substance of things hoped for." It is objectifying that which one desires, and of course as Love is the highest form of desire, faith will "work" best in connection with Love. It is only when faith has a love foundation and a love goal that it works unhampered. It is only when faith serves love that it is working harmoniously with the cosmic currents of Redemptive Love, and can show its highest efficiency. It is when faith is hampered by an unforgiving spirit that

it fails. Love and faith must go hand in hand if we would work the miracles which Jesus said we might.

There are a number of references, of which 12:1-12 is one, in which Jesus covertly rebukes the hypocrisy of the Pharisees in hindering rather than helping men into the Spiritual Life. This passage also refers to Jesus' immunity to their hate and attacks.

In verses 12:18-27 he answers questions about the marriage relation in the Spiritual Life (12:24-27).

Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God?

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.

But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

He is not the God of the dead, but of the living: ye do greatly err.

He appears to teach here that the marriage relation, connected as it is with natural reproduction, is therefore absent in the Spiritual Realm. One is left to infer that the natural life is the only source of existence in the Spir-

itual Life. The whole question of the origin of natural life, of questions like transmigration, and reincarnation, are left untouched. The one thing Jesus teaches about life is that there are two distinct life processes: the natural or physical, and the Spiritual; that the soul of a human is independent of its physical body; that under certain conditions the human soul may transcend the natural life-process and enter into the higher life-process of the Spirit: and that the soul may for a time have correspondence in both life-processes, unless it is perhaps one life-process under different modes.

The certain conditions that determine this transcendence of the soul from the lower to the higher life-process, Jesus teaches, have to do with whether a man is willing or not willing to make love the rule of his life (12:28-34).

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

Jesus answered, the first is, Hear, O Israel; The Lord our God, the Lord is One:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one, and there is none other but he:

And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

This is so marvelously simple and yet so exceedingly difficult to do that, as Jesus said, the Spiritual Life is like a testing formula, a narrow gate, by the broad highway of natural life.

Mark devotes some space to the closing scenes of Jesus' earthly life, but his account is in purely narrative form and as we shall have occasion to refer to other and fuller accounts of the events later on we will omit their consideration here. In closing this section we will quote his account of the great commission (16:15-18).

And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.

He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues;

They shall take up serpents, and if they drink

any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

In Matthew's account of the sending out of the twelve, we noted that it was a general commission to all believers in the Spiritual Life. Here is the confirmation: all disciples are to give love continuing self-expression; in that service they are to move forward until its leavening influence has permeated all the world and cast its seed of the Spiritual Life among all nations. In this service they are to busy themselves in all manner of loving ministration; and in that service of love they shall have power from the Spiritual Realm, they will be given gifts of speech and wisdom, they will be protected from harm, they will have the sympathetic presence of the risen Lord, until their time of earthly service is ended, and all of which is possible and consistent if Jesus' conception of an independent Life of the Spirit is true, and is not possible or even reasonable, if his conception of the Spiritual Life is not true.

LUKE: REMINISCENCES OF JESUS BY JOANNA

IN the quotations we made from Matthew, we studied the teachings of Jesus from Matthew's point of view. In the quotations we made from Mark we studied the life of Jesus as it illustrated his teachings as seen from Peter's point of view. In this section we are to study the teachings of Jesus as seen from a woman's point of view.

Scholars are generally united in finding back of Luke's Gospel three characteristic sources. 1. A Markian source, which we believe to have been the copy of Peter's reminiscences made and left by Mark at Caesarea. 2. A collection of Sayings of Jesus which was the one made by Matthew, or a very similar collection made by some one else. 3. An account, that has very marked characteristics, which is found in three sections of Luke, namely: The Nativity Section, (Chapters I, II); The Travel Section, (Chapters IX:51 - XVIII:14) and the Post-resurrection Section (XXIII:54-XXIV:53). These characteristics are linguistic peculiarities, a Jewish-Christian point of view, acquaintance

especially with Judea, rather than Galilee, sympathy with Samaria, intimately acquainted with Herod's court, one who accompanied Jesus on his last journey from Galilee, one who had personal knowledge of the resurrection appearances, and, finally, undoubtedly a woman. All of these demands are fully met if we consider Joanna, the wife of Chuza, Herod's Steward, the author. Luke refers to her by name, twice in this connection and indirectly twice more. She of all the women who accompanied Jesus had the necessary birth, education and standing.

SECTION ONE, LUKE I, II

We note first of all that these reminiscences have been passed from woman to woman, and the differences between it and the parallel account in Matthew is only the natural difference that would be seen in accounts of childhood the one emanating from the mother's memory, and the other from the father's. We can easily imagine the mother of our Lord surrounded in the Upper Room by those other women who had loved our Lord, had followed him, and had ministered to his wants. How natural for her to have unburdened her heart of the things long

cherished in memory and now for the first time revealing their profound significance.

In 1:26-38 we have an account of Mary's ineffable vision of the Annunciation:

Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

To a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee.

But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be.

And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

And Mary said unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God.

And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren.

For no word from God shall be void of power.

And Mary said, Behold, the handmaid of the Lord: be it unto me according to thy word. And the angel departed from her.

Then follows the intimate details of the birth of our Lord, seen and remembered only as a woman would apprise them (39-45); (2:4-19).

And Mary arose in these days and went into the hill country with haste, into a city of Judah;

And entered into the house of Zacharias and saluted Elisabeth.

And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit;

And she lifted up her voice with a loud cry and said, Blessed art thou among women, and blessed is the fruit of thy womb.

And whence is this to me that the mother of my Lord should come unto me?

For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy.

And blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of David;

To enrol himself with Mary, who was betrothed to him, being great with child.

And it came to pass, while they were there, the days were fulfilled that she should be delivered.

And she brought forth her first born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

And when they saw it, they made known concerning the saying which was spoken to them about this child.

And all that heard it wondered at the things which were spoken unto them by the shepherds.

But Mary kept all these sayings, pondering them in her heart.

We have quoted these verses at length partly for their charm and beauty which suggest, as a woman's narrative always suggests, rather than logically proves, and partly because the writer has no desire to escape the difficult implications if their suggestion is correct.

These verses clearly suggest that Jesus was born not by the natural processes of procreation but by a direct and unique interposition of the Holy Spirit; that supernatural appearances and attestations accompanied his birth; and that in a very emphatic sense Jesus was different from other human beings in his origin.

If we are obsessed with the arrogant claims of natural science that life is only possible on the natural plane and according to its infallible laws, all this is imaginary and a legend. But can we dismiss it so lightly? Is life on this natural plane, in a material and temporal environment, the only life process? Are we who believe in the independent reality of a Spiritual Life deceived, or are they who are content with what science claims mistaken? The writer makes no apology for believing that we stand on the threshold of another world. He accepts without hesitation and without quibble, Jesus'

own words, as spoken to Nicodemus (John 3:11-13):

Verily, verily, I say unto thee, We speak that we do know, and bear witness to that which we have seen; and ye receive not our witness. If I told you earthly things and ye believe not, how shall ye believe if I tell you spiritual things? And no one hath ascended into heaven, but he that hath descended out of heaven, even the Son of Man, who is in heaven.

Laboratory methods and discursive logic based on sensual concepts can not be relied upon and are in fact, impertinent when offered in denial of the reality of an immaterial Life of the Spirit. Woman's intuition, the visions of the great mystics, are more to be relied upon in the premises. Saul's vision was convincing to him; Thomas actual placing his fingers in the nail prints and the riven side convinced him; the women's vision of the angels convinced them; and Jesus said (John 20:29):

Because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed.

In speaking to Nicodemus, Jesus insists that he had a right to testify because "he hath descended out of the Spiritual Realm."

If, as a reality, there is a higher life of the Spirit—which this whole book is designed to

show to be reasonable—then there is not only nothing impossible in the virgin birth of Jesus, but it is almost a necessity. Redemptive Love as an eternal self-expression of God's essential nature, calls for just such a breaking through of the walls that shut in evolution on the natural and physical plane, if humanity is ever to know that Infinite Love, has prepared a way for the soul, who is ready for it, to take one step nearer to that perfect experience of mutual and responsive love, which "God has prepared for those who love Him," and which the whole trend of natural evolution appears to indicate.

Why should we be surprised that something wonderful happened to Mary the mother of our Lord? In our heart of hearts do we not all believe that wonderful things would happen to any one who had the same spiritual vision and yearnings and purity of religious desire that Mary had? Jesus is divine not because he exhibits a life control and wisdom that is ideal, but because he shows marks of a higher Spiritual ancestry than other men can show. Jesus is divine because from him flow currents of Divine Life "that shall save his people from their sins," that is, shall remove the natural inhibitions to a higher Spiritual Life, and shall generate in them his more perfect Life. "In

Him was Life and that Life was the light of men."

The writer feels deeply that if we are to ascribe Divinity in any real sense to our Lord we must hold to his exceptional birth. If we give that up, however much we may persuade ourselves to the contrary, we give up the major part of our evidence of that Divinity. These women's intuition of truth can be trusted, and must be trusted, if we sincerely desire to gain a knowledge of the deeper truth concerning our Lord. Their testimony is to the fact that supernatural phenomena accompanied the birth of our Lord, and as we shall later see, accompanied his death and resurrection.

This need not necessarily contradict science; it may appear to contradict some scientific statements that have the rank of authority, but which may be set aside in the light of further study and examination. The reality of a Spiritual Life and the nature and action of spiritual forces are too recently a subject of scholarly study for science to be too dogmatic. The great scientists of today are far less so than a generation ago. It is not at all unlikely that in the near future the teachings of Jesus may be accepted as "scientific," and when they are, the peculiar facts connected with his birth and life

and death will fall into their natural places and be accepted without question. Everything depends on the reality of such a Realm of the Spirit and its relation to the material universe. Science at present labels the testimony of these women as pure imagination. Be that as it may, if it frees humanity from the shackles of a physical environment and its clutch of death, and opens for him the way for a greater freedom, a finer experience, and the thrill of a higher Life, it ought to be true, it is true!

SECTION TWO, LUKE IX:51-XVIII:14

This long section is devoted to an account of the last journey of Jesus and his disciples to Jerusalem. It is a succession of most beautiful word pictures.

The personality of Jesus stands out in brighter and more contrasting colors than elsewhere; he is more kind and loving, more intensely indignant with the sham and hypocrisy of the Pharisees, more tender toward women and children, more keen and convincing in his replies, more "human" in his strength as well as in his affection. This section is not concerned so much with the deeper aspects of Jesus' teachings as was Matthew; here they are more ethi-

cal and human, and less "universal," perhaps. The parables given refer to the detail problems of life and more remotely to the Kingdom in its larger sense. And yet this is not always so, for in a number of cases the direct application is to the Spiritual Life in its cosmic sense. In fact this account by Joanna is so much alike to those given by the other writers that one is tempted to exclaim repeatedly, 'How like Jesus that sounds.' Some of the best and most characteristic teachings of Jesus are here given, pictures so perfectly drawn that one can never forget. The Good Samaritan, the Prodigal Son, the Rich Man who built the larger barns, Poor Lazarus, and the Publican's prayer. One is tempted to mention every one so uniformly good are they, but space forbids. This must be noted, however, that although the many incidents and sayings are here more human and simple and, in a measure, different from those recorded by Matthew and Mark, yet nevertheless they all have the same deep application to a higher Spiritual Life. Only one must not search in this woman's narrative for a man's didactic habit of thought and mental appreciation of another's words. Here one finds the fair picture with its suggestion only of deeper truth (9:57-62).

And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest.

And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.

And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.

But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Little is said here of a higher cosmic Life, and yet in every line, almost, there is the background of such a Life of the Spirit, that makes this life a homeless wandering, a land of dead burying their dead, an adventure so serious that one starting, but hesitating and looking back, is unworthy of it.

In verses (10:1-16) there is the sending out of the Seventy with instructions similar to those given to the Twelve, ending also with the same sympathetic anxiety for their welfare. They are to preach the Good News of a Spiritual Life by witnessing to a life of loving, unselfish

service. They are to move forward, leaving blessings only behind them. Whether good meets them, or evil, their only message or rebuke is to be the solemn warning: "The Spiritual Life is come nigh you."

Days after when the Seventy returned rejoicing with the result of their mission, Jesus warns them not to rejoice because of the works they were able to do, but for the wonderful Life of the Spirit into which they had entered. Then Joanna quotes one of the short prayers of our Lord in which he gives thanks that these mysteries of the Spiritual Life are made clear to the unlearned who desire, rather than to the wise and learned who are scornful.

In verses 27-37 Joanna repeats the reply of Jesus to the honest lawyer, that love is the only basis of eternal life, but adds the wonderful parable of the Good Samaritan to illustrate how love for one's neighbor should operate. The motto over the gate to the Spiritual Life is, "Loving Kindness," but few there be that find the gateway.

Then in verses 38-42 Joanna records Jesus' visit to the home at Bethany. One can almost hear Martha's self complacent chatter about, "how busy she is with the housework," but Jesus' praise is for Mary's affection. Entrance

into the Spiritual Life is by love and not by being fussily busy, or efficient, with "things."

In verses 11:1-13 Joanna gives her memory of Jesus' teaching concerning the Lord's prayer. She records that Jesus explained his teaching about prayer by the parable of the borrowed loaves (5-13).

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves;

For a friend of mine is come to me from a journey, and having nothing to set before him;

And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee?

I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?

The essential of this parable is that loving persistence is an element of effective prayer.

Answers to prayer are not given lightly, there must be earnest desire if Spiritual forces are to dominate physical conditions, but if the requisite desire, which is faith grounded in love, is present the answer to prayer is certain, and, in its highest reach, is Spiritual Life.

If ye then, being naturally selfish know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

In a discussion about the source of his power to cast out demons, Jesus says (11:20-22).

But if I by the finger of God cast out demons, then is the kingdom of God come upon you.

When the strong man fully armed guardeth his own court, his goods are in peace:

But when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils.

In this Jesus asserts the supremacy of the Spiritual over the physical, and claims distinctly that his acts of healing are a demonstration of that supremacy.

A good instance of the underlying spirituality of all Jesus' teachings is seen in Joanna's account of the feast at the Pharisee's house (37-43). Here Jesus turns the little surface

things of custom to illustrate the depths of the Spiritual Life.

Now as he spake, a Pharisee asketh him to dine with him: and he went in, and sat down to meat.

And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner.

And the Lord said unto him, Now do ye the Pharisees cleanse the outside of the cup and of the platter but your inward part is full of extortion and wickedness.

Ye foolish ones, did not he that made the outside make the inside also?

But give for alms those things which are within; and behold, all things are clean unto you.

But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone.

Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces.

The Spiritual Life is not a matter of washing of hands and the tithing of mint and rue, but is grounded in subconscious charity, justice, love of God, humility, and sincerity.

Verses 45-53 are a good illustration of the virility of Jesus, who did not hesitate to denounce in the most scathing terms the hypocrisy of the Pharisees, even when it endangered his life.

In verses 12:1-12 Joanna shows in vivid con-

trast the two sides of Jesus' nature, its strength, virility, and self-confidence, on the one hand; its tenderness, appreciation, thoughtfulness, and helpfulness, on the other (4-9).

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God.

But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows.

And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God:

But he that denieth me in the presence of men shall be denied in the presence of the angels of God.

Underneath these verses are a most extreme claim to authority. Jesus, to have uttered them in truth, must have been the Son of God! Who is he otherwise to offer the choice of death in hell and recognition before the throne of God! And yet what alternative is he offering, but the extinction that inevitably follows the life cycle on the physical plane, made hideous by the consciousness of stupid refusal to accept the better, and the open way to the supernal im-

mediacies of the Spiritual Life and its ascent to God.

In the long and beautiful section following (13-48) Jesus shows the relative unimportance of earthly interests and cares when compared with the interests of the Spiritual Life. He illustrates it with the parable of the Rich Man building the bigger barns, and encourages them to watchful waiting for the manifestation of this higher Life by the parables of the Faithful Servant.

In verses 49-52 Jesus foretells the difficulties of his mission and the divisions it will compel.

I came to cast fire upon the earth; and what do I desire, if it is already kindled?

But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

Think ye that I am come to give peace in the earth?

I tell you, Nay; but rather division:

For there shall be from henceforth five in one house divided, three against two, and two against three.

Jesus' way of Love into a higher Life is not to be a cause of strife, but it will be the occasion of strife. Love and selfishness are incompatible; physical assertion and loving kindness are mutually antagonistic; one or the other must dominate and Jesus taught men that Love was supreme and, while division would mark the be-

ginning of the test of supremacy, Love, if patiently maintained would in the end be triumphant.

To the question as to whether few or many would be saved Jesus replied, 13:23-30, that the gateway is narrow, and sooner or later the door would be shut. The test will be fitness to enter the Spiritual Life-process, and not acquaintance, privilege, or caste. He teaches that it calls for desire so keen that if necessary a man must choose it in preference to loyalty to earthly father or mother, or even to his own physical life (14:26).

If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.

In the long section 14:1-35 Joanna records various teachings in which Jesus likens the Spiritual Life to a feast—all tending to show that the Spiritual Life is a cosmic process that is open to all human beings, but that only a few value the invitation sufficiently to make the effort to accept and to meet the conditions of entrance. In a beautiful sentence Jesus voices his sorrow over this common lack of desire to heed this Good News of a better Life (13:34-35).

O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!

Behold, your house is left unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

In the fifteenth chapter Joanna gives the three remarkable parables of the one lost sheep out of a hundred, the one lost piece of silver out of ten, the one lost son out of two, to show how inexpressibly precious Jesus held the one soul who desires life but has gone astray. Here is no heartless condemnation for sin in a legal sense, as an affront to God's holiness and sovereignty; here is pictured a father's forgiving love for a wayward son. Here is suggested that so long as a soul desires that which is spiritual and good, in God's grace there has been provided a way of entrance into it, and more than this, not only is there provided a way of entrance, in some mystic sense, "there is joy in the presence of the angels of God," over one sinner that finds it. They that succeed in finding the narrow gateway of Life are so few, that when one, out of his many tribulations, finds it, his final success is proof that he has kept the

faith, "has loved much," and is therefore worthy of Love. It could not be otherwise, if love is of the essence of the Spiritual Life, because it is of the nature of Love to be reciprocal; "We love because he first loved."

The parable of the Spiritual Life given in 17:20-21 is one of the most important and illuminating in all Jesus' teachings.

And being asked by the Pharisees, when the Kingdom of God cometh, he answered them and said, the kingdom of God cometh not with observation: neither shall they say, Lo, here; or, There! for lo, the kingdom of God is within you.

This verse alone forbids any understanding of the meaning of the Kingdom of God that would make it a Church, a community of believers, "a nascent commonwealth," an ideal society, or the Kingship of God. It can only mean, the cosmic Spiritual Life, that reveals itself within the soul of a twice-born man by his experience of its fellowship.

This consciousness of its reality shall come suddenly, automatically, as one by one, they meet the conditions for its vital reaction. Each must prove the measure of his desire for it by "the things he suffers." He must not seek it from place to place, he must only in loving patience watch for it and wait for it. But and

if, "he endures to the end" its perfect realization will be his and the beatific vision of the coming of the Son of Man shall be his reward (18:10-14).

Two men went up into the temple to pray; the one a Pharisee and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week; I give tithes of all that I get.

But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.

I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

And who shall be prepared for this higher Life of the Spirit? "He that humbleth himself shall be thus exalted."

SECTION THREE: LUKE XXIII:54-XXIV:53

In this section Joanna makes record in most beautiful language and restraint of those early resurrection appearances with which she was intimately connected (24:1-7).

But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.

And they found the stone rolled away from the tomb.

And they entered in, and found not the body of the Lord Jesus.

And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel:

And as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

He is not here, but is risen: remember how he spake unto you, when he was yet in Galilee,

Saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

Then we quote Jesus' words to the two disciples on the road to Emmaus (25-31).

And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken!

Behooved it not the Christ to suffer these things, and to enter into his glory?

And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they were going: and he made as though he would go further.

And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them.

And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.

Also Jesus' first appearance to the disciples gathered together (36-39).

And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they beheld a spirit.

And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?

See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

And the final appearance to those gathered near Bethany (50-51).

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

It is not our purpose to enter into an extended study of these resurrection appearances, to list, examine, and weigh them. These evidences have to do with phenomena of the Spiritual Life as it reveals itself in the limited area

of time and space, for our assurance. Jesus himself evidently looked upon them as trivial, in a way, but suffers them in a spirit of kindness when he sees how helpless and discouraged his friends are without him. Again we must remember to look at these appearances, not so much as physical proofs to convince doubting intellects, as suggestive visions to enhance faith, and therefore Life. They are not much to be talked about and scrutinized and dissected, rather they are to be put away in the secret chambers of one's memory to be treasured and guarded and held sacred. Sometimes I think that it must have been harder for Jesus to reappear, after once ascending to his glory, than it was to come the first time, it reveals new depths of his Divine Love. God forbid that we should question so precious a favor. Rather may we humbly show our appreciation of it by a deeper faith, in the Spiritual Life which it illumines, a more serene joy in our hope for its fellowship, a more questioning devotion to its demonstration, in the few short years that remain to us of this earthly life.

Joanna, then, like Matthew and Mark records the almost exclusive emphasis that Jesus places in his teachings to the conception of an independent Life of the Spirit.

JOHN: INTERPRETATION OF JESUS' TEACHINGS.

THE historicity of John's Gospel has been the subject of much scholarly study, the result of which may be broadly stated as follows. John the beloved Disciple, lived to a great age, surrounded by disciples of his own and busied by faithful testimony and explanations of the teachings of his Lord. Early references and tradition all unite in saying that he committed these teachings to writing which has come down to us as the Gospel according to John. This early tradition however has not been generally accepted by later scholars. They generally unite in thinking that the Gospel which bears his name was probably written by some gifted disciple of John, the latter part of the first century or the early part of the second. The reasons for this judgment are found in the indications of the book itself. Its emphasis on ecclesiastism and ceremonialism indicate that the problems of church government had passed to an advanced stage. The selection and arrangement of material indicate a purpose to

supplement and explain the facts and teaching of our Lord as though they were well known and accepted but now needed interpretation.

The orderly arrangement of the book with its stated topic: "But these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name," all go to show a development of the life of the Christian community and of doctrine about Jesus, that could only have obtained after the lapse of many years, and probably after the death of John.

On the other hand the unity of the book indicates a single authorship. But even if it was written by a disciple of John and after his death, which is possible, it reflects so closely and faithfully the views and memory of John's personal experience that it is fully as reliable a record of John's teachings, as Mark's Gospel is of Peter's teachings. The one fact, then, that is to be remembered in the use we are to make of it, is this: It is an interpretation of Jesus' life and teaching rather than a history. Remembering this its value is very great for our purpose as well as for devotional use. It answers the question that comes to us all sooner or later, what did John think about Jesus? John who was nearer Jesus' own age, his own

cousin, who entered more closely by temperament and affection into intimacy with him than any one else, what did he think of Jesus? This Gospel according to John is the reply, and while we recognize the possibility of another writer, we shall still refer to it as John's.

We all believe that Love is the best interpreter of another's thought; love senses without asking clumsy questions, love feels, love knows,

First we note that John assumes a general acceptance of Jesus' teachings and authority on the part of those to whom he is speaking, only he recognizes that they have only begun to understand the depths of the truth that Jesus came to reveal. He sets out to make clear a deeper view of Jesus and of the Spiritual Life which he came to reveal, than the disciples of his day gave evidence of possessing. He tries to support, to supplement, to add to the teachings with which they are already familiar. He omits and selects his material with the two-fold end in view: to prove that Jesus is the Son of God, and that faith in him gives entrance to the Spiritual Life.

In the previous sections we have seen that Jesus made slight claim to Sonship of God himself. He emphasized the Spiritual Life, and sorrowed over men's blindness to its near-

ness and pitied their lost estate. In infinite kindness of heart he sought to win humanity to recognition of it and desire for it.

John's love saw beneath Jesus' sorrow and kindness its root in his Sonship of God, which Jesus was too modest himself to press, but for whose recognition by his disciples he longed. In Jesus he saw God's surpassing love for humanity: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The entrance of humanity into this eternal Spiritual Life, John discerned as the goal of God's creative and redemptive Love. He used the Greek word Logos which was a familiar word in early Alexandrian philosophy, to express this divine relationship. This word Logos we translate to mean "word:" an articulated expression of an idea. The Greeks used it to express the Divine idea in emanating and creative agency. So John introduces his Gospel by saying (1:1-18):

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made through him; and without him was not anything made that hath been made.

In him was life; and the life was the light of men.

And the light shineth in the darkness; and the darkness apprehended it not.

There came a man, sent from God, whose name was John.

The same came for witness of the light, that all might believe through him.

He was not the light, but came that he might bear witness of the light.

There was the true light, even the light which lighteth every man, coming into the world.

He was in the world, and the world was made through him, and the world knew him not.

He came unto his own and they that were his own received him not.

But as many as received him, to them gave he the right to become children of God, even to them that believe on his name:

Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me:

For of his fulness we all received, and grace for grace.

For the law was given through Moses; grace and truth came through Jesus Christ.

No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

Before a word can be given articulate expression it is a thought, therefore in the beginning Logos existed as a thought in the mind of God: a thought that was determined by his nature and called for expression. John tells us that God is love, therefore the form which this Logos took in the mind of God must have been in the form of a Love-Purpose.

There are two things which are characteristic of Love; first, an innate desire for self-expression; and, second, an innate desire for a response. John tells us that Logos was a self-expression of God and was the agency for God's self-expression in creation. Creation took two forms, a material universe of which man came to be the highest expression, and an immaterial Spiritual Life. "This Logos was Life and this Life was the light of men." That is, the urge in creation that brought man to his reflective self-consciousness was this Logos, and the urge that now draws him back in responsive love to God, is also this same Logos, and, remember, this Logos was God's own self-expression. Not all men respond to this spiritual urge, this religious instinct, but some do and they become children of God, entering unconsciously into the immaterial Spiritual Life.

In the fullness of time this "Logos became

flesh and dwelt among us" and, as the only begotten Son of God, is alone capable of declaring Him and His Love. Hitherto this Logos in the redemptive purpose of God has been urging humanity upward toward God from the darkness, as a cosmic urge, but now made manifest in Jesus, he openly brings the Good News of this Spiritual Life, in which redeemed humanity may see and experience God and, also express their grateful response to the Love of God who made them and has redeemed them. And not only does this self-expression of God's Love-nature now manifest in the flesh for our accommodation, as Jesus, bring the Good News of a Spiritual Life, but he is still the Logos, God's Love-Thought in Spiritual form, urging man upward to a transcending of the physical life, to participate in the higher Spiritual Life, and, those who in faith trust him and are obedient to his way of Love, he vitalizes to be born again, this time not of the flesh but of the Spirit.

To the defense of this proposition John selects his material, interprets it, and explains it, to the end that "ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life."

His first witness is the prophetic John the

Baptist, who seeing Jesus in the crowd that came to his baptism, said: "Behold the Lamb of God, that taketh away the sin of the world!" And when on the morrow he is persuaded to baptise him, he sees the confirmation of his presentment, in the mystic dove descending out of heaven and alighting upon Jesus. With this assurance he asserts that Jesus is the Son of God. John here makes no mention of the voice that is spoken of in Mark 1:10. This omission, would be more significant if John was not in the habit of omitting pertinent incidents with which we know he was familiar. He also omits the Temptation, the Transfiguration and the Eucharist, with all of which, having the Markian Records before him, he must have been familiar and which as far as we can see would have strengthened his argument.

His next witnesses are the disciples who follow Jesus at the suggestion of John the Baptist (1:45-50).

Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.

And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

Jesus saw Nathanael coming to him, and saith

of him, Behold, an Israelite indeed, in whom is no guile!

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these.

Another witness is Nicodemus, a ruler of the Jews (3:1-12).

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born anew.

The wind bloweth where it will, and thou hear-

est the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be?

Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.

If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?

Just where the words of Jesus end and the interpretation of John begins it is difficult to say, but probably it is at the close of verse 12. Up to that point the characteristics of Jesus are evident, and examining his words we get valuable information as to Jesus' meaning of the words, "The Kingdom of God." It is significant in the first place that John here unites with Matthew, Mark and Joanna in placing the highest importance on Jesus' key words, the Kingdom of God. What do they mean is the first question that John tries to clear up. Jesus' words are clear and definite. The Kingdom of God is a higher Life-process, into which the redeemed soul enters by a new birth, this time to be born of the Spirit. Jesus claims

to speak with authority. What that authority is we shall now examine (3:13-21).

And no one hath ascended into the heaven, but he that descended out of the heaven, even the Son of Man, who is in the heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

That whosoever believeth may in him have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

For God sent not the Son into the world to judge the world; but that the world should be saved through him.

He that believeth on him is not judged: He that believeth not hath been judged already because he hath not believed on the name of the only begotten Son of God.

And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil.

For every one that doeth evil hateth the light and cometh not to the light, lest his works should be reproved.

But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

It is hard to say in verse 13 whether John is speaking or Jesus. It is more than probable that Jesus said something that at least gave John the suggestion for his phrasing. The foundation of Jesus' authority, it is asserted in

verse 13, is the alleged fact that Jesus in a unique sense, as the Son of Man, has entrée, to come, and go, in the Spiritual Life. And no one hath ascended into the Spiritual Life, but he that descended out of the Spiritual Life, even the Son of Man." This fully agrees with the many teachings of Jesus as to "the coming (or appearing) of the Son of Man."

The reference to the judgment is not a legalistic judgment against disobedience, but is a cosmic unfitness, established by test. It is only those who do "the truth," who welcome the Spiritual urge, who shall be saved, that is, who shall transcend the limited natural life and enter the timeless Life of the Spirit.

Verses 22-30 repeat John the Baptist's denial of preference before Jesus, and then verses 31-36 for a summary of this particular argument: that Jesus is the Son of God, and faith in him is the test for entrance into the timeless Spiritual Life.

The next exhibit is the conversation with the woman of Samaria. It has two parts. The first part (4:13-14) teaches the independent reality of the Spiritual Life, i.e.. it has its own sustenance, apart from that which the natural life requires.

Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

The second part (20-26) makes plain the nature of this Spiritual Life sustenance and its source in true Spiritual worship, to be loving adoration of God the Father.

Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.

God is a Spirit: and they that worship him must worship in spirit and truth.

The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things.

Jesus saith unto her, I that speak unto thee am he.

In verse 24, "God is a Spirit and they that worship him must worship in spirit and truth,"

John asserts the true nature of God's personality to be, not anthropomorphic, but Spiritual, and thus identifies the Divine Life, not with the material realm of nature, but with the immaterial Spiritual Life, into whose correspondence redeemed men, sustained by the water of Life that he shall give, shall enter to participate in the perfect experience of unity with the Divine.

In verse 26 Jesus identifies himself in an unmistakable fashion with the Messiah; and in verses 31-38, where the disciples urge Jesus to partake of physical food, he teaches them that Spiritual food is of more consequence, and of that he has just partaken in his kindly service to the woman of Samaria. He teaches them that of this kind of Spiritual food the fields are white to the harvest.

In the incident of healing the sick man at the pool of Bethesda and the subsequent conversation, Jesus makes clear assertion of his equality with God (5:19-47). We will quote only verses 19-24.

Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner.

For the Father loveth the Son, and showeth

him all things that himself doeth: and greater works than these will he show him, that ye may marvel.

For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will.

For neither doth the Father judge any man, but he hath given all judgment unto the Son:

That all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him.

Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.

The purpose of this long conversation is, that the Father has committed to the Son the ministration of this Spiritual Life, and they are to participate in it who have faith in Jesus. John credits Jesus with asserting that his claims are endorsed by the old prophets, by John the Baptist, by the works he has done, and lastly by God himself, if they were capable of receiving his testimony. Jesus does not regret their unwillingness to receive his teachings for his own sake as he does for their sake. "Ye will not come to me, that ye may have Life." Participation in this higher Life-process of the Spirit is, therefore, to John the essential thing in mind and heart of Jesus.

The next passage of interest to us is the Sixth

Chapter, the feeding of the five thousand. We have already referred to this in Mark's account but will refer to it here also. A comparison of the two accounts will indicate somewhat the difference in the methods of narration. John's account follows closely the facts, but naturally enlarges on the conversations about it that were held the next day (6:27-35).

Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed.

They said therefore unto him, What must we do, that we may work the works of God?

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou?

Our fathers ate the manna in the wilderness; as it is written. He gave them bread out of heaven to eat.

Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven: but my Father giveth you the true bread out of heaven.

For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

They said therefore unto him, Lord, evermore give us this bread.

Jesus said unto them, I am the bread of life:

he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

We here give only a part of the record; all is important and should be read, but this which is given is sufficient to show that in this instance also, Jesus' teaching has to do primarily with this Spiritual Life, this time its support in himself as the Bread of Life. He distinguishes between manna, a physical food, and "the true bread out of heaven," a Spiritual food. Those that ate manna, in due course, died, but, he asserts that "this true bread of God which cometh down out of the Spiritual Realm, giveth Life unto the world" (47-51):

Verily, verily, I say unto you, He that believeth hath eternal life.

I am the bread of life.

Your fathers ate the manna in the wilderness, and they died.

This is the bread which cometh down out of heaven, that a man may eat thereof, and not die.

I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea, and the bread which I will give is my flesh, for the life of the world.

This spiritual bread is not a mere figure of speech. Jesus would not emphasize it as he does, neither would John interpret it at such length except as it embodied essential truth and

reality. Spiritual Life requires spiritual food; the Spiritual Life is a correspondence of Love. Physical life involves a transformation of energy that is supplied by physical elements of lower origin sacrificed for the needs of a higher. Spiritual Life on the contrary is an interchange of Love: the higher giving itself for the needs of the lower. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but should have eternal Life." This giving was not a single sacrificial act to pay a legal debt, a substitution for punishment, and example of highest potency, it is a continuing self-expression of the Divine Love, "that ye might have eternal Life." Jesus, the Divine incarnation, the sacrificial life and death of the Son of Love, was the continuing bread sent down from the Spiritual Life for the Life of the world. Here again John interprets the incident to prove his one thesis: that Jesus was the Son of God, and in him was Spiritual Life for those who believed.

John follows with an explanation of Jesus' words as the basis for the sacrament of the Eucharist, and, when many of his disciples, becoming confused by the involved symbolism, are about to leave him, he seeks to restrain

them by the words: "It is the spirit that giveth Life; the flesh profiteth nothing; the words (which include all expression of his life and loving purpose) which I have spoken with you, they are Spirit, they are Life."

In chapter eight John represents Jesus as claiming special relation to God, which involves dispute and argument and which for our purpose we may pass over.

In chapter nine John gives the incident of Jesus giving sight to the blind man and the ensuing conversation about sin and its relations. In it Jesus speaks as follows (9:35-38):

Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God?

He answered and said, And who is he, Lord, that I may believe on him?

Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.

And he said, Lord, I believe. And he worshipped him.

Here, if John is quoting Jesus' exact words, Jesus explicitly claims to be the Son of God and it is by the power and authority vested in him because of it that he heals the man born blind, and forgives sin.

In chapter ten we have the parable of the Good Shepherd (10:10-11):

The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

I am the good shepherd: the good shepherd layeth down his life for the sheep.

Here Jesus makes explicit claims to being the source of this higher Spiritual Life, and the endorsement of the claim which he offers, is his willingness to lay down his life for their sake. Here again Love, sacrificial, redemptive Love, is seen to be of the essence of the Spiritual Life (17-18):

Therefore doth the Father love me, because I lay down my life, that I may take it again.

No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment received I from my Father.

In these words Jesus refers to his pre-existence in the Spiritual Life as the Logos of God; this life of glory he laid down voluntarily as a self-expression of his Love-nature, in order that he might take it again as the first fruit of the redeemed host which his redeeming Love had saved from natural death and raised into the timeless fellowship of the Spiritual Life.

In the thirtieth verse Jesus plainly asserts, "I and the Father are one." This is true, if the previous assertions that he is the Son of

man, that he is the Messiah, that he is the Logos, are true. The logic of John's presentation is without flaw. God, God's nature of Love, His Love-Thought, His thought (or Logos) expressing itself as redemptive Love in a creative urge, at first revealing itself in man as spiritual instinct, and then in flesh as Jesus. All are different names for God in his various modes of self-expression.

In chapter eleven John gives his account of the raising of Lazarus. In it he represents Jesus as contrasting the life of the physical body that perishes and decays, and the timeless, immaterial life of the soul. He delays his help after he hears of Lazarus' sickness in order to make the incident more impressive. In verse 4 he openly claims that the whole thing is arranged to add glory to himself as the Son of God. "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." In tender sympathy he does all he can to alleviate the sorrow of the bereaved sisters and then calls back the dead to life. The restoring of Lazarus to life is not like the resurrection of Jesus. In Lazarus' case life simply reanimated the once abandoned body; in Jesus' case it was a transcendence of one

life process to enter into full correspondence with a higher Spiritual Life process.

In chapter twelve John uses the incidents of Mary anointing Jesus, the Triumphal entrance into Jerusalem, and the Enquiry of the Greeks to prove the same two things: that Jesus is the Son of God, and that in him is Life.

In chapter thirteen we come to the Last Supper to which John gives so much attention. It opens with Jesus' humility in washing the Disciples' feet and his entreaty to them to be like minded, to make loving service their rule of life. Then came the exclusion of Judas, and these words (13:31-35):

When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him;

And God shall glorify him in himself, and straightway shall he glorify him.

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Here, as so many places in John's account, Jesus claims a unity of himself with God. He

foretells his near departure, represents it as marking the completion of a task that has been gloriously accomplished. Then he gives his Disciples a "new" commandment, that they love one another, even as Jesus has loved them, and says that it is by this love which they are to have for each other, that the world is to know that they are his disciples. Love is to be the characterizing mark of the Spiritual Life.

Then in chapter fourteen John again represents Jesus as distinctly claiming to be one with God, and claiming their faith on that basis. "Let not your heart be troubled: (ye) believe in God, believe also in me." Then, true to his plan, John immediately follows it with Jesus' assertion of a higher life of the Spirit.

In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am there ye may be also.

In verses 6-14 this theme is developed:

Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

If ye had known me, ye would have known my

Father also: from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, show us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask anything in my name, that will I do.

Jesus' oneness with the Father, and himself the Way, the Truth, and the Life! No one cometh unto the Father (i.e., into the fellowship with Him of the Spiritual Life) but by me. (Verses 15-28.)

If ye love me, ye will keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever,

Even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

I will not leave you desolate: I come unto you.

Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also.

In that day ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.

Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.

He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken unto you, while yet abiding with you.

But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.

Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

I go away, and I come unto you. If ye loved

me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.

Here Jesus foretells the coming of the Holy Spirit. This is not a new idea, but it is a more explicit statement of it. According to this passage the Holy Spirit is a self-expression of God's Love for his Spiritual children in a form designed to be their Advocate, Guide, and Comforter. In this new life of the Spirit, even in the midst of the old life of the body, they are to be in such intimacies of fellowship that they will be conscious of His presence where the world will be unconscious of it. Here again a Love control of life is the Way of Life.

Then follows in chapters fifteen, sixteen, and seventeen extended words of exhortation and prayer of the last supper. Throughout them all the two-fold purpose of the Gospel is kept strictly in mind, to prove that Jesus is the Son of God, that believing in Him they have Life, and this Life is in immediate fellowship with the Father, with himself as the Son of God, and with the Holy Spirit.

I am no more in the world, and these are in the world, and I come to Thee. Holy Father keep them in thy name, which thou hast given me, that they may be one, even as we are . . . I have given them thy word: and the world hated them, because they are not of the world, even as

I am not of the world. I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil . . . I made known unto them thy name, and will make it known; that the love wherewith thou lovedest me may be in them, and I in them.

Then follows John's account of the arrest of Jesus, the hearing before the High Priests, and the trial before Pilate. The only part of this which is important for our study is the conversation with Pilate in 18:33-38.

Pilate therefore entered again into the Praetorium, and called Jesus, and said unto him, Art thou the King of the Jews?

Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me?

Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?

Jesus answered My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.

Pilate said unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him.

In the light of all that we have thus far seen of his teaching we must give this a cosmic meaning. His Kingdom as we have seen refers to the Spiritual Life, and obviously, therefore, is not of this natural order. He came into this world to witness, not so much to truth intellectually considered, as to reality. This material universe is transient and changing and to that extent an illusion; the Spiritual Life alone is real and abiding and to that Jesus came to bear witness: "That those who believed in him should have life."

John's account of Jesus' death and burial is carefully stated and free from all exaggeration or interpretation. Concerning the resurrection he describes his own visit to the tomb with Peter and records his own conviction that Jesus had actually risen from the dead.

Then he records Mary's vision of the risen Lord, noting carefully that at first she did not recognize him, and then saying of Jesus: "Touch me not; for I am not yet ascended into the Father; but go unto the brethren, and say to them, I ascend unto my Father and your Father, and my God and your God." Then he records the appearance of Jesus to the disciples, and later his appearance to the disciples when Thomas was present. In these two ap-

pearances he is described as passing through closed doors, appearing and disappearing suddenly. This chapter has an ending as though it was the end of the Gospel. The twenty-first chapter describes the Galilee appearance of the Lord to the five disciples after some weeks had elapsed and they in apparent discouragement had gone back to their fishing. In all these appearances John testifies with great carefulness. Jesus appears and disappears suddenly, they do not recognize him at once, they stand in awe of him. He says, "I am not an apparition, see, I have flesh and bones." He invites Thomas to feel of him, to be sure of the wound prints, he eats food before them, and yet we are convinced that Jesus' resurrection is different from that of Lazarus, and the others whom Jesus raised from the dead. With them it was a simple resumption of the natural functions, but with Jesus it is a different Life in a new Spiritual body. Jesus was, indeed, risen from the dead and become alive for evermore. To prove this beyond all dispute appeared to be the object of Jesus' resurrection appearances, and thereby to prove the reality of the Spiritual Life as independent of the natural realm and its laws of change and decay.

Here was a wandering peasant teacher, a

visionary idealist, who was put to death by the Roman authorities as a menace to the peace of their inconspicuous province, leaving behind him a handful of scattered and discouraged followers. Something happened which was testified to by many eye witnesses; immediately his followers became changed men; they were bold, unafraid, and full of confident ideas, and energy. They went everywhere preaching. In a century their teachings had penetrated the Roman Empire, and ever since the whole current of the world's events has been conditioned by this Galilean's vision. We seldom notice this evidence of a risen Christ in this country, but in China, her greatest statesman wrote in his diary, "How is it that this Christianity makes poor and lowly people bold and unafraid?"

SUMMARY

COMPARING the statements of Matthew, Mark, Joanna, and John, concerning the teachings of Jesus, we note that they all agree in placing the first emphasis on his exposition of the Kingdom of God. If we are to obtain a clear and complete idea of his system of thought as a whole, we must from the very first understand what he meant by that phrase.

First of all we must keep in mind Jesus' habit of speaking in parables and his own defense for so doing. These words, the Kingdom of God, or the Kingdom of Heaven, form a parable in themselves; their meaning does not lie on the surface. Jesus designedly clothed his thought in figures, and gives the reason why he did so, namely, that his words may be a test of Life, Matthew 13:10-23. Whether his teachings are to be understood in their deeper implications, or not to be understood, he teaches, will all depend on the receptive condition of the human heart, whether it be hard from sin and selfishness, or thin and sterile because of intellectual pride, or crowded with

other interests, or whether it is receptive, and fertile and desirous.

To those who honestly desire to know, not simply the meaning of words, but the hidden meaning of his ministry, that they may obey his will, that in obeying they may enter into the fellowship of his Life, to all such the meaning of the idea, "The Kingdom of God" reveals cosmic depths. It is a new Life hid with Christ in God; it is a new and closer correspondence of our spirit with the Father of Spirits; it is an inner life of our spirit, free from the trammels of matter and the illusions of sense, in the higher immediacy of a cosmic Spiritual Life. The many, many side lights on its nature which Jesus shed shows it to be some larger conception than a mere unity of ethical relations here on earth and among men. Social and ethical definitions are too narrow and temporal for a term that calls for biologic vitality and cosmic meaning. Its very parabolic form calls for something of deeper significance than a unity of those who recognize the Kingship of God, even though that be made elastic enough to cover all who have gone and all who are yet to come.

To be in full accord with the teachings of Jesus the marks of its unity must be looked for,

not in a harmony with ethical ideals or conventions, but in an emotional trust so profound as to justify the use of such phrases as, "to lose this life," and "to be born again." If we are to enter into "the mysteries of the Kingdom," our conception of it must include those profoundest of ideas, transcendence, spiritual immediacy, eternal life; and all these ideas come to the mind most readily when we use the words, the Spiritual Life.

The central thought, therefore, in all Jesus' teachings and testimony is the reality and nature of this cosmic Spiritual Life, on the border of which he sees mankind standing but unconscious of its nearness, and unaware that, if they would, they might enter. These sources, all unite also, in representing Jesus as being deeply concerned that mankind should become aware of it, and of the Way of entrance into it through love and faith and goodness. They also agree in representing Jesus as claiming to stand in some unique relation to God, and, because of that, to be in an exclusive sense the mediator of this higher Life of the Spirit. All these sources agree that Jesus takes the existence of God for granted, but teaches that his Sovereignty is based in his loving Fatherhood, a fact which they will more fully understand

as they enter into the experience and fellowship of the Spiritual Life.

We can say, therefore, that in all these original records of Jesus' life and teachings he is most concerned with teaching the reality and nature of an over-world of Spirit and its cosmic Spiritual Life; of man's relation to it; and of the Way of entrance into it through love and faith.

Matthew, Mark, and Joanna say little about Jesus' self-testimony as to his mystic oneness with the Father. In Matthew there are four references, 10:32; 13:41; 24:27; 37; omitting two others that are doubtful. These all refer to the exaltation and authority of the Son of Man. In Mark there are two references to mystic voices acclaiming his Sonship and authority; 1:9-11; 9:1-8. There are three references to his own claims to Divine authority, 2:10; 8:38; 14:62. There are two references to recognition of his Sonship by demons. There is one reference (14:61) where the High Priest asks him if he is the Son of the Blessed, and Jesus replies, "I am." Joanna records the angel's testimony as to the unborn Messiah, that he shall be called the Son of God, and (2:11) she records the angels' song, "For there is born . . . a Saviour, who is Christ the Lord." In

24:27-44 she records Jesus' identifying himself with the Messiah of the old prophets. Summing up these references we may say that they all agree in teaching that Jesus holds some unique place of authority and relation to God in mediating this higher Cosmic Life.

In John's Gospel we note two or three things. In recording events and facts John is exceptionally careful and exact, agreeing closely with the other writers, but in recording conversations and teachings, he is more extended, explanatory and interpretive. Just how much of that which is recorded are Jesus' own words, which John actually heard and, because he understood better than the others, remembered more perfectly, and how much of it is an interpretation and paraphrasing by John, it is hard to say. Matthew, Mark, and Joanna write in representing Jesus as teaching that a love control of life was the essential of entrance into the spiritual Life, while John emphasizes faith in Jesus as the essential. This is not necessarily contradictory, because the margin between love and faith is almost nil and John saw Jesus, as the Son of God, to be Love expressed in human form. In Matthew, Mark, and Joanna, there is far less mystic claim in Jesus' teachings, and, while this is true, there

is enough to furnish ample ground for just such interpretation as John supplies. No one charges John with perverting the meaning of Jesus' teachings; all scholars alike give him credit for the discrimination and discernment of his interpretation. Dr. Glover, in his book, "The Jesus of History," declines to use the Gospel of John as a safe source, but at the same time asserts that the Gospel of John is the most valuable book for Christian devotion ever written. There is something queer in saying that a book is safe for devotion, but unsafe for intellectual study, but it illustrates the homage which sincere minds pay to the insight of John.

John's purpose in writing the Gospel is clearly stated: to prove that Jesus is the Son of God, and to prove that those who believe in him might have Life. It has been asserted that John proved his second point but not his first. In presenting faith in Jesus as the essential for entrance into this higher life process of the Spirit, he is most certainly in full agreement with the other sources. And in claiming that Jesus held some exclusive place of mediatorial authority as the Messiah, he is also in full agreement with all the other writers. The question seems to reduce itself as to what John meant by "the Son of God." Of course, Son-

ship of God is a relation that must forever remain obscure to finite minds, even if it be true. The heart can understand a relation which the mind cannot define. The devotional faith of the church for two thousand years has accepted with little question the essential Sonship of Jesus, but for the same two thousand years all effort of councils and philosophers to define the metaphysical relations of the Trinity, have only served to precipitate disputes and wrangling and hatred, and to postpone for millenniums the realization of essential faith in Jesus which must ever evidence itself in loving relations.

Jesus promised that after his death the Holy Spirit would more perfectly reveal him to the disciples. This revelation has come in part, beyond all dispute, through John, and the whole history of the Christian church has shown that John's view of the relation existing between God and Jesus satisfies the highest mystical and devotional consciousness. Those who doubt and question his Sonship do so on intellectual and "scientific" grounds, rather than on the experiential grounds where Jesus based his claims, and where he taught men that the test should be made. It is those who do his will, that keep his commandments, that endure, that believe in the sense of trust, that shall know of the teach-

ing whether it be true or not. It is as men believe in him in the sense of emotional trust and volitional obedience to the law of love which he incarnates, that they are made fit to enter this higher life-process of the Spirit, and that without regard to any intellectual hypothesis as to the theistic relations of the Trinity. The test it to be one of character: is it worldly and selfish, or is it unselfish, spiritual, loving and sincere?

This on the surface does not concern itself, as we have said, with intellectual opinions about the Sonship of Jesus, and yet in a deeper sense it does. Our faith must be grounded on rational foundations. That does not mean necessarily on discursive logic. It means that the whole man must be reasonably satisfied that he is cherishing the truth and of that the heart is often the best and ultimate judge.

An intellectual conviction alone is inert, it does not effect the necessary renewal of the deep sources of life. A loving sense of gratitude makes the heart fertile and then the thought of Jesus, as the Son of God, and a personal Saviour, falls like good seed on good ground and springs up unto eternal life.

In this deeper sense that our faith must be rational we must ever seek for some satisfying

interpretation of Jesus' authority. Does not John furnish this, in his interpretation of Jesus as the Logos made flesh for our accommodation? This Logos he represents to be God's self-expression of his Love-nature in creative and redemptive activity. If in this sense Jesus is the Logos then he bears to God the essential relation which we term as Sonship.

We have seen that according to the teachings of Jesus if any man is to become fit for the Spiritual Life he must undergo such a radical renewal of the subconscious control of his life, such a reversal of life currents as is indicated by a change from selfishness to loving unselfishness, that it will require, will it not, some such provision of a Divine Saviour, as John represents Jesus to be, as the Son of God, for its adequate vitalization and energization.

We may not be able to prove it by the steps of logic, but we are not free to relinquish it. We may still hold it in faith, as human, impulsive Peter held it, and for which he received the Lord's approbation, "To whom else can we go? Thou alone hast the words of Eternal Life. We believe that thou art the Messiah, the Son of God."

In conclusion, then, we may say, that by the Kingdom of God, Jesus teaches the reality

of a cosmic and independent Spiritual Life into which men may aspire to enter through a loving faith in him as incarnating its law of Love.

Such a Spiritual Life calls for a cosmic urge which we find supplied in John's conception of the Logos, as being God himself expressing his essential nature of Love in an aeon-long process of becoming. Jesus is the incarnation of the Logos, and by his life and teaching reveals the reality and the nearness of the Spiritual Life, points out the way of entrance into it through faith in himself and a love control of life, and urges men everywhere to make the great adventure, which it is necessary for them to make, if they are ever to participate in the intimacies of its fellowship, and then he vitalizes them for its experience.

Is this independent Spiritual Life whose characteristic is its law of Love, and the possibility of man entering into its correspondence, a tenable proposition in the light of the best modern thought? This question we shall try to answer in the chapters which follow.

II

OSBORN: THE ORIGIN OF LIFE

"Far back beyond the earliest records of animal life thus far revealed to us, brute consciousness and instinct were achieved. The long geologic periods have borne fruit in the comparatively recent attainment of self-consciousness and reason. The measureless ages which stretch out into the future will see the development of race consciousness and love. The type of the new variety of the human species was presented to us nineteen hundred years ago. The supremacy of this new variety will be gradually accomplished, just as every new group of organisms came into its own by processes of growth. Exactly the same principles of evolutionary law which controlled the changes of the past will determine those of the present and the future.

"To-morrow, as yesterday, the fittest will survive in the struggle for existence. But whereas in the past selfishness was the measure of fitness, in the future survival value will be determined by breadth and depth of love."

K. F. MATHER.

Parables from Palaeontology

Atlantic Monthly, July, 1918.

THE ORIGIN AND EVOLUTION OF LIFE*

DR. HENRY F. OSBORN

MODERN scientific study of the problem of the origin and nature of life, at first engaged the attention of physiologists and naturalists who were most concerned with form and habits. The study has more and more widened out to engage the attention of biologists and paleontologists, but they also were concerned primarily with form and matter. Of late, however, the study has been taken up by physicists and bio-chemists, until to-day the physicochemical aspects of the problem are taking the larger share of expert attention.

One of the latest and most scholarly books on the subject is by Dr. H. F. Osborn, entitled: "The Origin and Evolution of Life." This study transfers the emphasis entirely from the field of form and habits to the physicochemical field of energy. In his Introduction, Dr. Osborn

* Chas. Scribner & Co., New York, 1917.

says that the Law of Evolution is now generally accepted, but that agreement on the cause, or causes, of evolution is as far away as ever, and that all hope of discovering it by a study of the organisms themselves must be given up. This has therefore forced a transfer of attention from the organisms to the cells and the energy complexes therein involved. He writes:

“At the beginning form is nothing, energy is everything. Energy appears to be the chief end of life—the first efforts of life work toward the capture of energy, the storage of energy, the release of energy. The earliest adaptations we know of are designed for the capture and storage of energy. . . . In searching among these earlier episodes of life in its origin we discover four complexes of energy are successively added and combined, . . . namely: Inorganic environment: the energy content of the sun, the earth, the water, and the air; Organism: the energy of the individual, developing and changing the cells and tissues of the body, including that part of the germ which enters every cell; Heredity Germ: the energy of the heredity substance (heredity chromatin) concentrated in the reproductive cells of continuous and successive generations as well as in all the cells and tissues of the organisms; and Life Environment: beginning with the monads and algae and ascending in a developing scale of plants and animals.”

This ascent toward ever more complex correspondence was made gradually but by short stages. Of these Dr. Osborn mentions:

1. The aggregation of certain chemicals under certain heat conditions.
2. The appearance of a new form of mutual attraction which grouped these chemical life elements into a self-perpetuating unity.
3. This grouping occurred in a favorable gelatinous or colloidal state.
4. The appearance of various "chemical messengers," or catalyzers that provided a necessary bio-chemical co-ordination and correlation.
5. The rudiments of competition and natural selection, (which involves some rudimentary form of psychic action).

Then Dr. Osborn mentions, as a result, the successive appearance of:

1. Single cells and groups of cells deriving energy from inorganic elements; bacteria.
2. Multiple cells or groups with the clear distinction between protoplasm and chromatin.

3. Chlorophyle with its power of deriving energy from sunlight; algae and plant life.
4. The development of agencies for interaction and co-ordination within and among the germ cells, by reason of which character formation became hereditary.
5. Cells capable of deriving energy from that stored by bacterial and plant life; protozoa, metazoa, and animal life generally.

Even in the lowest orders in what is known as the sub-psyche stage of animal life there is evidence of the beginning of consciousness, choice, memory, habit. These in turn control adaptive radiation and selection, and indirectly are creative of new form and function.

Animals are an advance over plant life by reason of freedom of motion, access to more varied sources of energy, and "a certain conscious aspect of behaviour."

All living organisms are made up of innumerable cells, each a complex of energy, each having its own characteristics, but controlled and co-ordinated by chemical catalyzers and "messengers." These germ cells are made up

of protoplasm with a nucleus of heredity chromatin.

These germ cells are exceedingly plastic and quickly change to meet new conditions, while the heredity chromatin, hidden away in the nucleus is exceedingly stable and changes only gradually by unknown causes during long continued selection.

The secret of life is locked up in the mechanism of these germ cells and to search their secret we must follow two parallel trails, namely:

“First the rise, differentiation, and change of function in bodily characters”; and second, “The rise and decline of potentialities, predispositions, and other germinal characters of the heredity chromatin.”

The important question has to do with this wonderful but slow process of the evolution of the heredity chromatin. Is it the result of the multitudinous changes and survival of the body cells? Or is the chromatin itself continually experimenting and from these experiments selecting and guiding the organisms into adaptive and purposive lines?

Dr. Osborn calls attention to three phases

involved in adaptive character, namely: the origin, the more or less rapid acceleration or retardation, and the co-ordination and co-operation of character form and character function; and then concludes:

"That continuity and law in chromatin evolution prevails over the evidence either of fortuity or of sudden leaps and mutations, that in the genesis of many characters there is a slow and prolonged rectigradation or direct evolution of chromatin toward adaptive ends."

"Through researches on heredity each of these characters and character complexes is now believed to have a corresponding physico-chemical determiner or group of determiners in the germ chromatin, the chromatin existing not as a miniature but as an individual potential."

"As we have repeatedly stated, these changes proceed according to some unknown laws. The only vista which we enjoy at present of a possible future explanation of the causes of character origin, character velocity, and character co-operation is through chemical catalysis, . . . in other words, that the chemical accelerators, balancers, and retarders of bodily cell development also affect the germ."

"The chromatin as the potential energy of form and function is at once the most conservative and the most progressive center of physico-chemical evolution; it records the bodily forms of past adaptations, it meets the

emergencies of the present through the adaptability to new conditions which it imparts to the organism throughout every living cell; it is continuously giving rise to new characters and functions."

According to Dr. Osborn, if we could adequately examine the almost inconceivably physicochemical complexity of these germs cells, we could discover the cause of evolution. Why in the long, long history of evolution, continuing through a hundred million years, perhaps, should there be only evidence of an orderly advance toward ever more complex types, but always better adapted to a larger correspondence, and never a step backward?

Why, for instance, should Reptilia during nine million years evolve eighteen great orders, thirteen of which became extinct; and then during the next three million years the remaining five orders show only a retarding evolution, while during those same three million years Mammalia has evolved a multitude of orders and species in rapid succession, with man for its crowning achievement?

All of these facts are described in Dr. Osborn's book, in an intensely interesting manner, but of the causes he is frank to admit his inability to answer. He only claims that in

an energy conception of life we have a new and very promising starting point for further exploration.

Too great praise cannot be given to scientists for their honesty and patience in proving that there has existed a more or less complete chain of living beings from monad up to man. They have not only proven the larger chain, but also have supplied many of the minute details of the transformation, and to do this they have been obliged to patiently examine the geologic remains of a hundred million years!

But to no purpose as far as supplying a cause for the orderly evolution.

Now the Physicochemist has begun the study of germ cells and their heredity chromatin, those minute specks that only the most powerful microscopes can barely reveal, and yet are supposed to contain billions of ions of various kinds in characteristic proportions, whose interchange of electric charges hide the cause of heredity of character and form and perhaps the cause of life itself.

This cause Dr. Osborn confesses is, up to the present, unknown. Whether it is according to some unknown law or by some fortuitous chance is as yet unproven. Dr. Osborn believes it will be found to be according to some

now unknown but physicochemical law. He writes:

“So far as law is concerned, we observe that the evolution of life forms is like that of the stars: their origin and evolution as revealed through paleontology go to prove that Aristotle was essentially right when he said that ‘Nature produces those things which, being continually moved by a certain principle contained within themselves, arrive at a certain end.’ What this internal moving principle is, remains to be discovered. We may first exclude the possibility that it acts either through supernatural or teleologic interposition through an externally creative power. Although its visible results are in a high degree purposeful, we may also exclude as unscientific the vitalistic theory of an entelechy or any other form of internal perfecting agency distinct from known or unknown physico-chemical energies.”

In this does not Dr. Osborn come very near to being dogmatic? Does he not show a prejudice against a certain class of unknown but possible causes? He has but to consider the “action, reaction, and interaction” of his own free movements to note that he is largely directed and controlled by certain psychic factors of intellect and desire. Some have even enunciated it as a law that we only act in accordance with the predominant desire, and

Dr. Osborn himself has pointed out that these psychic agencies were operative in the earliest forms of life.

Now some of these psychic factors are clearly spiritual, as for instance, disinterested and self-sacrificing love, or faith in the face of physical proof to the contrary. If these spiritual forces condition our free acts, may they not also in some cosmic form register in the infinitely small reactions of the heredity chromatin and be the attractive force which Dr. Osborn places at the very beginning of the necessities for organic life and which made of the various chemical life elements fortunately brought together under suitable conditions of moisture and heat, not simply another chemical compound but a living unity? May not these spiritual forces be the "psychic factors" of desire and choice that Dr. Osborn found apparent even at the very beginning of animal life that insured adaptation and survival? May not these spiritual forces be the creative principle that, as we have seen, has steadily urged on these life unities to more and more harmonious correlations and co-operation by means of the chemical messengers, catalyzers, enzymes and other determiners that Dr. Osborn has made so prominent a part of his energy conception of the orderly develop-

ment of living organisms? May not these unifying spiritual forces be the cause of the "rise, and decline of potentialities, predispositions, and other germinal characters of the heredity chromatin itself"?

Now looking forward, may not these same spiritual forces, having been found to be implicit in the evolution of life from its very beginning to its crowning achievement in man, may they not be the creative principle, still acting in man, but now in a more spiritual environment, that is destined to guide him into a higher life process of the spirit? Jesus taught men to expect this, and John interpreted his teachings to make it clear, when he wrote: "In the beginning was the Word, and the Word was with God. The same was in the beginning with God. All things were made through Him; and without Him was not anything made that hath been made." And again he wrote: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but should have eternal life."

Later in this book we shall see that, from a philosophical point of view, love, in a cosmic sense, is the only universally all-inclusive, unifying, and harmonizing principle there is; that it is of the essential nature of God; and that

it reveals itself in a two-fold process of self-expression in creation in more and more complex forms, until in self-conscious and reflective man we see the beginnings of a second phase that points to a process of redemption that appears to be lifting man into a closer adaptation to a spiritual environment, wherein he may enter more intimately and immediately into a perfect experience.

But be that as it may, the latest word of science, then, is this: that within the energy complex of the heredity chromatin there is acting some unknown causal principle that prompts and controls the evolution of character form and character function toward some purposive end. Natural scientists from Lamarek and Darwin to Weismann, Mendel and de Vries have all labored to uncover this causal principle and all have developed some phase of truth but not the whole truth.

The hypothesis of Henri Bergson, that there is an "elan vital," a vital urge, that has always been conditioning the cosmos in a process of "creative evolution," is the only explanation that is receiving an increasing measure of acceptance and of that we shall now speak.

III

BERGSON: ELAN VITAL

BERGSON: THE ELAN VITAL

INTRODUCTION

IN order to show how closely the thought of Jesus comes to the best thought, quotations are made from three of the best modern scholars. First will follow quotations from the writings of Henri Bergson, than whom no thinker in modern times has more profoundly and more widely influenced the thinking of the highest scholarship. M. Bergson is no one-sided thinker but takes rank as a mathematician, as a scientist, and as a philosopher. It is his erudition that first challenges attention and then the reasonableness and clarity of his presentations. His writings affect one as though by them a door in a hitherto blank wall was thrown open, through which one can see, as though for the first time, a wide new vista, inviting one to venture into new and attractive fields of thought. In fact, herein lies the great danger of writing about M. Bergson's thought. The distant vista that so captures one's attention tempts one to describe it, and doing so to give one's own description the au-

thority of Bergson, forgetting that M. Bergson only opens the door and makes no attempt to state the philosophical implications of his study.

Many of M. Bergson's best thoughts are given in the course of criticism of historic thought to make plain his interpretations. For instance his epochal distinctions between intellect, intuition, and instinct are drawn out in the course of his criticism of the philosophy of pure ideas and its autocracy of logic, from Grecian philosophy down the long history of European thought to the time of Darwin and Spencer.

He shows clearly that a philosophy of pure ideas and one of scientific rationalism alike lead to determinism; the first by positing fixity to immaterial ideas and forms that they claim have been from the beginning in the Absolute; and the second by positing a fixity of action in so called laws, and the immutability of matter and force. The cause of this error M. Bergson finds in the past reliance of scholars upon the intellect and its laws of discursive logic as the sole avenue to truth. M. Bergson shows that the mind is only capable of handling "solids," facts, concepts, laws, etc., and that the intellect can function only as it cuts off units of experience, of observations, of time, and to handle them as though reality was a succession

of fixed facts, as though all creation was an infinite cinematograph film.

M. Bergson points out that life is in no sense fixed or solid even in the slightest degree, that it is duration simply, an eternal flux of becoming the energy for this eternal change being found in what he calls "elan vital." He points out that fortunately man has an intuitive faculty by reason of which he has another and different avenue of approach to truth and reality, namely, by immersing himself sympathetically into the very depths of the current of life, "To think after the fashion that one loves." This intuitive faculty he is careful to assert is not so well developed in man as is the intellect and apprehends truth because of its very nature only dimly and quickly, but being an independent source of knowledge and touching reality directly, is of inestimable value when used along with the mind to mutually check up conclusions as to life and reality.

This mutual action of intellect and intuition reveals life and all creation as a vast flow of change and becoming. One cannot predict what will be, because all one can know is just what is passing at the present instant—and what one can learn from memory of that which has passed. One can only guess at what may

happen next, as environment sharply conditions the future direction of the current and as the intellect is itself one of the results of the flux, the future alone can provide the forms of thought by which we shall be able to appreciate and describe it.

QUOTATIONS FROM "CREATIVE EVOLUTION," BY HENRI BERGSON*

"I mean an internal push that has carried life, by more and more complex forms, to higher and higher destinies."

"If, on the contrary, evolution is a creation unceasingly renewed, it creates as it goes on, not only the forms of life, but the ideas that will enable the intellect to understand it, the terms which will serve to express it."

"The unity of life is to be found solely in the impetus that pushes it along the road; the harmony is to be found not in front but in the behind, . . . In communicating itself, the impetus splits up more and more."

"Before the evolution of life, on the contrary, the portals of the future remain wide open. It is a creation that goes on forever in virtue of its initial movement. This movement constitutes the unity of the organized world, and is a prolific unity, of an infinite richness, superior to any that the intellect could dream of, for the intellect is only one of its aspects or products."

"God thus defined, has nothing of the already

* New York, Henry Holt & Co.

made; he is unceasing life, action, freedom. Creation so conceived is not a mystery; we experience it in ourselves when we act freely."

"So that all life, action and vitality, seems in its essence like an effort to accumulate energy and then to let it flow into flexible channels, changeable in shape, at the end of which it will accomplish infinitely varied kinds of work. That is what the vital impulse, passing through matter would fain do all at once. It would succeed no doubt if its power were unlimited . . . But the impulse is finite, and it has been given once for all. It cannot overcome all obstacles."

"I see in the whole evolution of life on our planet an effort of this essentially creative force to arrive, by traversing matter, at something which is only realized in man, and in man only imperfectly."

In modern thought there have been four main explanations of evolutionary change, as seen in life. The oldest posited a plan that existed from the beginning, everything that is, is the realization in time of a plan or form that existed from the beginning in the mind of the Creator.

The second was offered by Lamarck and held that change and variation was the result of long continued use or exercise, and involved a belief in the inheritance of acquired characteristics.

The third was held by Darwin and Spencer who denied that acquired characteristics could

be inherited. They held a doctrine of natural selection, that is, individuals, having by accident or use, acquired characteristics which proved to be disadvantageous in the struggle for existence were generally killed off and those only survived whose characteristics proved to be advantageous, and these by natural selection were passed on. There were many variations of this held by different later scholars, the most notable being the inclusion of the psychic factor of desire as profoundly conditioning variation and selection, that made the doctrine more acceptable to Christians. In its original form it made existence a complex of interaction of natural forces and chance, with no necessary demand for an intelligent first cause or continuing support.

The fourth explanation of variation is the one offered by M. Bergson which has largely displaced all the others by including some features of all. Bergson postulates first of all a vital impulse acting in a material environment which follows no prearranged plan but ever seeks an outlet for its creative energy. In its progress it must reckon with its material environment and with all the selective forces of nature and mind. Life as conditioned by its environment seeks adjustment to it; this crea-

tive impulse directs the development of the organism in that direction. M. Bergson's suggested explanation supplying as it does an energy for the change, i.e., the immediate cause, hints at some, although possibly unknowable purpose, and thus by the very steadiness of its directive action hints at an underlying purpose that satisfies the theological demands of the first explanation. Likewise it permits the inheritance of acquired characteristics that Lamarck demanded, and it provides amply for the interplay of selection that Darwin held to be so important.

The direction of this vital impulse is continually dividing as it meets the opposition of its material environment. Inert matter that makes up environment is in no sense the cause of change but is something that the vital impulse must reckon with. Particular environment will explain the sinuosities of change, but not the general direction or cause of the movement, that lies in the vital impulse itself.

Only the elemental tendencies continue to evolve; myriads of unimportant developments are sidetracked, so to speak, only to languish and die; only those developments that prove to be on the main line, many as the main lines may appear to be, travel on toward some future

unknown goal. In the plant kingdom, carbon fixing plants survive where others die; in the animal kingdom—with the passing of the earlier carboniferous ages—Reptilia perish, while Mammalia survive. Even as the bees and ants with best developed instinct have survived among the insects.

Man, of all creation, is best fitted to survive because in him the faculties of intuition and intelligence have best kept open the channels for the further action of this creative impulse. He alone has faculties that fit him for further development in the main lines of vital evolution.

Here M. Bergson, like the good scientist that he is, rests his case and declines to advance into the field of metaphysics and religion. To him the future of man is hidden in unknowable darkness of the uncreated. But even thus far M. Bergson has thrown a flood of light on the method and field of the action of creation.

To M. Bergson we owe the profoundest gratitude for opening up this sublime vista, whose margin fades as we move onward. What a vision of becoming, of unfolding, striving, changing, where the word of power is not law but freedom and richer life! What fullness of meaning it gives to life's ever changing exper-

ience! What a relief from the crushing weight of nature's grim determination and religion's predestination! Life's flux seems filled with struggle and suffering but in spite of it we feel underneath "the everlasting arms," and know that the future is ours if we are patient to the end. M. Bergson goes with us only to the gateway of Life, but surely it is the gateway to a richer Life. The best we know in man is his spiritual vision and if the vital impulse is to urge man on to something beyond a physical excellence, it must be in the direction of a more perfect spiritual correspondence. Is there now a spiritual realm in which this vital impulse can more freely function? According to a universally accepted rule of biology, particular organs are developed by correspondence with an appropriate environment. That is, if an animal has fins it can be asserted that an aqueous environment exists in which such a development could have taken place. Therefore, if we see in man spiritual development of faith, patience, goodness and self-sacrifice, taking place under the action of this vital impulse, we may assert that there is, as a reality, such a realm of Spirit. M. Bergson denies that we have ground for this assertion, but what do you think?

IV

EUCKEN: THE SPIRITUAL LIFE

EUCKEN: THE SPIRITUAL LIFE

INTRODUCTION

M. BERGSON has brought the history of evolution under the vital impulse acting on an inert material environment to its crowning achievement in man, with all his faculties of intuition, and reflective intellect, but sees his future hidden in the impenetrable darkness of the uncreated and unknowable future. But as we pointed out, he has opened a door through which we can see an alluring vista and other thinkers less hampered by the logic of their system have already adventured, and the greatest of these scholars is Rudolf Eucken, whose teachings we shall now follow.

But before we take up in detail Eucken's philosophy of the Spiritual Life, let us glance for a moment at what we see already achieved in man as it relates to a scientific consideration of his place in creation.

First of all we note that his powers of intellect have given him enormous authority over his environment. He can make tools for his

defense against his enemies, be they other humans, wild animals, or the hostile facts of pestilence, famine, or natural law in any of its katabolic manifestations. Then his intellect gives him the great power of organization, of manufacture, of utilization, of accumulation and storage, by reason of which he satisfies the phases of the one great law of his human nature, namely, self-defense, self-assertion, and self-indulgence.

But there is also another development in his life that has resulted in quite a contrary way. The development of the intellect enabling him to look at things from the outside has developed not only a consciousness of his own self, and its imperious needs and likes and passions of a physical nature, but it has developed alongside of it a consciousness of the "not self," of other men, of society, of family, of the state, of humanity and of all creation in general, and there has dawned upon his mind the troublesome questions of their rights, their happiness, and their welfare. This has quickened in his mind a conflict of judgment whether the interests of self are to be considered as paramount to the interests of others, of society in particular groups, or at large. This conflict of judgment has de-

veloped ideas of moral judgment, of moral responsibility, and of closer intimacies.

Little by little he has become conscious of the fact that within him there is going on a conflict between forces that are working for different ends; that it is not merely a question of whether a certain act will give him physical satisfaction, but will it also entail hardship or injustice to someone else, or more remotely to society in general, is it to be preferred, or will it be wiser to forego the immediate satisfaction for the larger good, or more remote happiness, that will follow.

Alongside of the intellect with its immense power of evaluating advantages and disadvantages of a physical nature, as we have seen, has also been developing a faculty of intuition, which functions very differently from the intellect. As M. Bergson so convincingly shows, the intellect can only handle "solids," concepts, facts, laws, moments, etc., things that can be weighed and counted, while the intuition has a strange faculty of sensing the immaterial flow of life, the spiritual flux of life, of love and faith, not only within the self, but the soul currents of others, and even of the larger ever changing over-soul of places, peoples, times and of creation itself. This intuition has little by

little shown man, "after the fashion in which one loves," that there are facts of right and wrong, goodness and truth, kindness and wickedness. Little by little man has come to a conviction that this conflict going on within him is not a discussion between wise and wiser, but is a conflict of directive forces for the control of his personality.

The problem of human life calls for an explanation of the conflict that appears to be going on within the human soul between the selective forces that are working for the preservation and assertion of the natural life, and selective forces that are working for the establishment of a different and higher type of life, namely, of a Spiritual life.

In scientific terms man has come to a point of mutation, in his evolutionary development, where the roads divide. On the one hand if man chooses the road that leads to physical superiority, he will arrive at what Nietzsche, Bernhardi, and the whole German school of scientific rationalism so much prize—the superman. To them as Bismarck said: "Selfishness is the only safe ground for the foundation of a state." But this whole sad, awful catastrophe of world war, with its reversion to barbarism and cruelty and foolish waste, show all too

clearly that this choice leads only to inhibitions that slowly and surely prove the error of the choice. Not along the line of selfishness and the merely physical excellence of mind and body does the further advance of the race lie.

But is the road that leads to excessive physical development the only road that evolution can take? Rudolf Eucken raises the question, "Is there not more in man, and more to be made out of him than has been or can be accomplished in a purely material and natural environment?" To the affirmation of this possibility he devotes his thought.

First of all he recognizes that in man there is a dawning sensitiveness to truth, goodness, and disinterested, unselfish love, that differentiates him from the beast, and seems to indicate a different kind of an environment. In fact, he does not hesitate to say, proves the reality of a Spiritual Life as distinct from and independent of nature. He detects the beginning of this new type of Life in man's power of self-directed thought; in itself it is a product of nature, but by reason of it he lifts himself above nature, to a position of reflective self-consciousness, where he can consider things outside of himself and their relation to himself.

This will be made plain in the quotations which follow.

QUOTATIONS FROM LIFE'S BASIS AND LIFE'S IDEAL*

BY RUDOLF EUCKEN

"There cannot be the least doubt that we belong to nature: it cannot but be recognized that it penetrates deep into the life of the soul, and to a marked extent impresses its own form upon that life; the boundary therefore is not between man and nature, but within the soul of man itself. But whether nature is able to claim the whole life of the soul, or whether at some point there does not arise an insuperable opposition to such a claim, is another question. Even the most zealous champion of the claims of nature cannot deny that man achieves something distinctive: we not only belong to nature, we also have knowledge of the fact; and this knowledge is in itself sufficient to show that we are more than nature."

"There must be a unity of some kind ruling within us; but the mechanism of nature can never produce such a unity. A transcendence of nature therefore is already accomplished in the process of thought, even when it only represents nature, only displays it to our consciousness."

"Thought cannot possibly be satisfied with the state of things as are presented; it desires to illuminate, penetrate, and comprehend it; it asks "Whence?" and "Why?"—it insists that events

* London: A. & C. Black.

must have a meaning and be rational. And from this point of view it feels the mere actuality of nature which excites no opposition within its own sphere—to be a painful limitation and constraint, something dark and meaningless. To thought, a life which is swayed by blind natural impulse must be inadequate, indeed intolerable.”

“In the movement of nature everything individual is sacrificed, and there seems to be nothing to which this sacrifice brings results which are experienced as a good . . . Thought, in transforming this condition of things into an experience—that is, in making us conscious of it—at the same time makes it impossible for man to accept it as final. Since it makes us more conscious of the limitations of this state of life, thought demonstrates—and that through this very consciousness of its limitations itself—that our whole existence is not exhausted by that individualism and detachment, but that there is a tendency of some sort within us which strives towards the unity of the whole.”

“This feeling of the lack of reality and depth in the life of nature will become the keener in proportion to the degree of independence thought evolves. For the more thought finds its own basis in itself, the more will it treat nature as an appearance, the more clearly will it recognise that sense, with all its obviousness and palpability, does not guarantee the possession of truth; for truth comes to us only through thought. In thought, therefore, the world of nature loses its immediacy and becomes a realm of appearances and phantoms.”

“A consideration of all the facts leads us to the result that a life consisting solely of nature

and intelligence involves an intolerable inconsistency; form and content are sharply separated from each other; thought is strong enough to disturb the sense of satisfaction with nature, but is too weak to construct a new world in opposition to it."

"If the union of nature and intelligence produces so much confusion, we are inevitably led to ask whether man does not possess in himself more than thought; whether thought is not based upon a deeper and a more comprehensive life, from which it derives its power. It is not necessary that such a life should be manifest to us in all its completeness; we shall also be compelled to acknowledge it as a fact even if in the first place it has to struggle up in face of opposition; however, in its development it must show distinctive contents and powers which could not be the work of a subjective reflection."

"So far as man belongs to nature, his conduct is determined solely by the impulse to self-preservation; every movement must either directly or indirectly tend to the welfare of the individual . . . Within the limits of nature we can certainly concern ourselves with something which is only indirectly useful to us; but we can never be concerned with anything which is devoid of all use to ourselves; we cannot take such a direct interest in the welfare of others as will tend to our own disadvantage. If experience gives evidence of such an activity and such an interest, in so doing it demonstrates a transcendence of nature. Now, experience does give such evidence, and indeed with irresistible clearness . . . However much in the majority of cases self-interest may preponderate, we cannot dispute the possibility of this acting

in direct and conscious opposition to his own interest; of his subordinating and sacrificing himself; and of his doing this "not grudgingly nor of necessity," but willingly and gladly; of his feeling this subordination to be not a negation and a limitation, but affirmation and an expansion of his life. All who strive for some essential renewal and elevation of human life base their hope and trust upon such a disposition. A renewal and an elevation of life involve far too much toil, conflict, and danger; they demand a renunciation and a sacrifice far too great for them to be commended to us by consideration of our own welfare, or for them to dispense with the necessity of counting upon an unselfish submission, a sincere sympathy, a genuine love . . . Yet the love in which the union with others is sought only in order to advance one's own interests, and the love which finds in this union a release from the limitations of the natural *ego* and gains a new life, remain distinct."

"How much real love and genuine sympathy the experience of humanity shows is a question in itself. Even as possibilities of our being, as matters of thought which occupy our attention, and as tasks and problems, they give evidence of a development of our life beyond the limits of nature."

"From this something is evolved which is independent not only of the choice but also of the interests of mere man: a kingdom of truth, a world of thought transcending all human subjectivity is formed. Thus we see something grow up within the human sphere which leads man beyond himself, and which is valid not merely for him but even in opposition to him."

"In everything life seeks a deeper basis; an inwardness wins an independence of the environment and exercises on the environment a transforming power."

"It is from the inner presence of a determining and moulding process of life that thought itself first obtains a characteristic form, and is able to impress it upon things, and so subject them to itself. A spiritual self-preservation of this kind is fundamentally different from all physical self-preservation: for the former, it is not a matter of the self asserting its place in the co-existence of things, but of becoming an independent inward nature, and of establishing a distinctive whole of life. The exact significance of spiritual self-preservation is for the present obscure enough; but whatever it may be, derives its power from within and not from contact with the environment."

"In this experience it is implicitly assumed that the distinction of good and evil has its source neither in the preferences of the human individual nor in those of the human society; but that in this antithesis a new order, that is present only to the inner nature, is revealed."

"It gave to the man amid all his doubts and agitations the certainty of being something unique, something indispensable; at the same time it lifted him into an invisible world, and enabled him to understand his own life as an end, complete in itself. How different this is from the struggle for existence, for the preservation of physical life, and how clearly a new life, another kind of reality, arises in these movements: . . . The movements towards a spiritual individuality may be begun in the most simple conditions; and it is not to be estimated according to the decree

of its achievement. For, where world stands against world, everything depends upon the decision with regard to the fundamental principle, and this may be made at any point. The mere possibility of making such a decision testifies here irrefutably to a reality: the reality of a new order of things."

"The conclusion we are led to is that a new Life distinct from that of nature arises in our soul."

"But what is this new reality and this whole to which the course of the movement trends? The more we reflect over the question the more strongly we feel that it is a direction rather than a conclusion that is offered to us in this matter; something higher, something inward and so on to evolve, but what is embedded in the inward and in what this supremacy is based is at present not apparent . . . The chief impulse of the Spiritual Life is that it wills to liberate us from the merely human; to give us a share in the life of the whole."

"This contradiction cannot be overcome otherwise than by our recognizing and acknowledging in the Spiritual Life a universal life, which transcends man, is shared by him, and raises him to itself. That this transition brings with it a change in the appearance of life and of the world as a whole, and that as a result our striving is brought under entirely different conditions."

"Man cannot produce Spiritual Life of his own capacity: a Spiritual world must impart itself to him and raise him to itself."

"Such a whole of life is offered only by the Spiritual Life, which, transcending man, is also immanent in him. Of course this cannot be taken

possession of immediately at the beginning of the journey of life; but it is held up to us as an aim, and we can only gradually approach it. But how could it operate within us thus, if our life had not some kind of participation in it from the beginning; if our life were not in some way based in the Spiritual Life, and in progressive activity only developed the Spiritual that is in it?"

"From all the facts we have considered we see that, with the attainment of independence by the Spiritual Life, there emerges a distinctive kind of being which everywhere exerts its activity, holds up a new aim, and desires a transformation; life is for the first time placed on a firm foundation, and taken possession of in the deepest source of its movement."

"A contact, indeed a union, must therefore be established between the independent Spiritual world—which in some way must be operative in us—and the activity of our own which struggles upward; and, through the gain of such a contact, that world must be led to more complete organization; that which strives upward made secure, unified, and advanced . . . The Spiritual Life is not the product of a gradual development from the life of nature, but has an independent origin, and evolves new powers and standards: new beginnings must, therefore, be recognizable in us if the Spiritual Life is to become our life . . . An infinite self-conscious and self-determining life must not only include man within itself; it must become his own life, his true self."

"Love is primarily not a subjective emotion, but an expansion and a deepening of life, through Life setting itself in the other, taking the other up into itself; and in this movement life itself

becomes greater, more comprehensive and noble. Love is not a mere relation of given individuals, but a development and a growing in communion, and elevation and an animation of the original condition. And this movement of love has no limits; it has all infinity for its development; it extends beyond the relation to persons to the relation to things; for things also reveal their innermost being only to a disposition of love: again, the striving after truth in science and art cannot succeed without love, and an animation that proceeds from it, without inwardly becoming one with the object."

"This increasing spiritualization of human life never becomes a sure possession that calls for no toil; ever anew it demands our attention and activity; it has continually to be won anew as a whole. As soon as the tension slackens, the world of experience with its appeal to sense preponderates, and it soon appears to be man's sole world, one which cannot tolerate anything beyond itself. For the spiritualization of human life a longing rooted in the whole being is primarily necessary."

"From the point of view of the Spiritual Life, the chief thing in religions will be the kind of Life they reveal; what they make of the life-process; how through the relation to an absolute life they evolve the life-process to a higher stage. Only so far as they express this life-process and not in themselves, are the doctrines and practices of religion of value."

"And so there remains the possibility of life being raised to something positive; and in this the main thing is not intellectual enlightenment, but radical moral renewal, an elevation into a world of love, grace, and reverence."

QUOTATIONS FROM
THE TRUTH OF RELIGION*

BY RUDOLF EUCKEN

THE problem of winning a place in this new Spiritual Life is the field of Religion. To this Professor Eucken gives a great deal of attention and has presented the results of his study in one of his latest and greatest books—*The Truth of Religion*.

He says:

“Religion is able to attain a secure position and an effective influence only when it is founded upon the whole of life and not upon a particular so-called faculty of the soul, be it intellect, feeling, or will.”

“It becomes evident that a universal life—a cosmic depth—is imbedded in the Spiritual Life. . . . If, therefore, all genuine Spiritual Life is the effect of a Higher Power, Religion is imbedded in it.”

With this in mind Professor Eucken divides Religion into two divisions: Universal Religion and Characteristic Religion.

In the first he groups all those deep underlying phenomena of the spirit such as the dual-

*London: Williams and Norgate.

ism of human life, the rival claims of nature and spirit; the progressive autonomy of the Spiritual Life as seen in the emancipation of life from the small self and its personal interests; the overcoming of the inner antithesis; the winning of a consciousness of oneness with the whole.

With this in detail goes the aspiration for infinity, for freedom, for eternity, for fellowship, and for perfection, all of which is common to all times and all people in varying degree.

On the other hand characteristic religion is the particular form that this Universal Religion takes among different people and different times.

In all this Professor Eucken is concerned not so much with the source, the basis, the goal of the Spiritual Life in its cosmic and metaphysical sense, as with the conservation of the Spiritual Life in humanity, and it is with the cosmic character of the Spiritual Life that we are at present most concerned, and for this we are now to turn to the studies of another philosopher. But before we pass, one more quotation from Professor Eucken's *Truth of Religion* can well claim our attention. How inspiring it is, and how characteristic of the wonderful man!

"The Spiritual Life which attains full clearness in religion constantly remains in difficult opposition to the environing world, and an overcoming of this opposition is not to be found in the ordinary capacity of man. This opposition must and will move and stir ever anew, heart and hand will ever strike out new doubts. The decision lies finally in the question whether for man the external world or a spring of Life within himself is the main fact, whether the center of gravity of reality is found without or within. It is a struggle for the governing center of life."

And in this struggle:

"There can nothing be held out for man in the painful entanglements of his own soul and his seeming abiding helplessness when face to face with the problem of his own being but what religion offers as a trust upon an Infinite Love which unreservedly awakens a new life in him and lifts him beyond the range of conflict."

V

TUCKWELL: PERFECT
EXPERIENCE

TUCKWELL: PERFECT EXPERIENCE

INTRODUCTION

PROFESSORS Osborn and Bergson led us the long journey upward of strictly natural evolution. In man's physical and intellectual superiority he seemed to have arrived at a terminus. But Professor Eucken meets us with the suggestion that what might appear to be a terminus of the natural life is really a junction point from whence it is possible for the soul to begin a new journey, and under his guidance we passed another long stage of our conscious life's course into the higher realm of the Spirit. In the natural life we found ourselves in a material environment of time and space, being developed out of inert material by the action of a Vital Impulse into self-conscious thinking, feeling, acting, human beings. In the Spiritual Life, however, we found ourselves elevated above time and space into a new kind of environment of Spirit. Here the old conception of externality, or subject and object, are absent, and environment

instead of being hostile and material and external and static, is friendly and immaterial and immediate.

There is no longer occasion for the intellect to gather sense concepts and arrange them for self defense and aggression, because the soul feels intuitively its oneness with the whole, not as "a dewdrop slips into the ocean," but rather as a hand takes its assigned place among the organs of the physical body, so the finite self wins a place in the over-soul of the whole, and the place is not one of bondage and confinement but is a place of freedom and fellowship and fruition.

In fact, Professor Eucken shows us that one is almost too free! That it is only by earnest and steady and patient thought, desire, and action that one may hold one's place in this Life of the Spirit. Not by any means that it is impossible, but only that the soul still remaining in a natural environment and subject to its urge to self interest, must ever face this rivalry of nature and Spirit. He is free to elect his allegiance, but one or the other must be dominant.

Professor Eucken can go with us no farther. Neither he, nor Professor Osborn, nor Professor Bergson by the limits of their subjects can

give us an answer to those more remote questions that now crowd for answer. What is this Vital Impulse? This Spiritual Life? Whence does it come? Whither does it lead? What is its essential nature? Why in the natural life does the current of life appear to be forever setting from without inward, toward one in objective ways of defense, assertion, accumulation, privilege, and indulgence? Why in the Spiritual Life does the same current of life appear to have reversed its flow and be now apparently setting from within outward—in creative service of love, faith, hope, goodness, and truth? Long, long ago Laotzu said, “My words have a clue, my actions have an underlying principle. It is because men do not know the clue that they do not understand me.”

It is this clue that we want to detect and follow back to its source and onward to its goal—if we can. For this let us now follow the lead of Dr. John H. Tuckwell, an English scholar.

SYNOPSIS OF RELIGION AND
REALITY*

By JOHN H. TUCKWELL

HE calls his work, a Study in the Philosophy of Mysticism, and says:

“By philosophic mysticism is here meant that whole attitude of mind towards religion which results from a discovery of its rational basis and justification where it reaches its highest development in the experience of the genuine Mystic.”

He first seeks to detect the essential nature of religious experience, and finds it cannot be found in any particular doctrine or form of worship. Even the doctrine of God is not only held in widely varying forms but some religions, Buddhism, for example, deny the personality of God altogether. Nevertheless he says:

“Just as we can trace one and the same Vital Impulse through all the infinitely varied forms it assumes from amœba up to man, so may we hope to be able, also, to discover and to trace an identical religious impulse, one principle operative throughout, to be detected under the crude and oftentimes repulsive forms of savage worship through

*New York: E. P. Dutton & Co.

all the intermediate varieties of faith and practice, up to the exalted experiences in which the higher religions issue."

"Not then in any particular creed or cult, nor in any one specific emotion or other mental state, is this essence to be found, but in some deeper cosmic whole, or primal being present and operative throughout."

"The principle or essence of religion lies deep in the foundation of our being, in those trans-marginal regions or subliminal depths the existence of which our psychologists are pretty unanimous now in admitting. Positively it has its roots in some sense of the divine within us. And by divine we may understand to be meant, in the higher ranges of religious experience at least, that which is perfect, absolute, everlasting."

"This worship of powers higher than himself from a sense of need is thus the essential feature of religion. In all religious experience there is the same immediate impulse in human life to rise above its feebleness, finitude, incompleteness; in other words, to maintain, to realize, to complete itself. The highest forms which this effort to rise beyond the limitations of our finite life takes is seen in the yearning of the most advanced religious minds for the Perfect, the Absolute, the Eternal; to experience it, to be one with it, and, as we shall see, to express and to reveal it."

Dr. Tuckwell then guards us from considering this so-called religious instinct as something added on to man's faculties; or a supernatural communication of divine knowledge. He writes:

"On the contrary, the religious life connects itself directly with life's universal striving, a striving toward fulfilment, completeness and perfection. For it should be borne in mind that there is a struggle of life itself, of life as a whole; and this struggle is by no means exhausted, its final goal is far from being attained, when approximately perfect adjustment of the organism to its environment is achieved. Rather, as we shall presently see, is the effort of life directed towards a goal that transcends infinitely such successful adjustment to merely external conditions. For, passing onward and inward and upward, it assumes in man the form of desire and struggle for perfection as inner harmony of being, that is, after self-consistency or self-fulfilment. To express the same thing in other words, life from its very commencement has aimed to complete itself in an experience of spiritual or absolute Perfection."

"Religious experience, then, if we would rightly understand its true function in human life, cannot and must not be dissociated from the rest of experience. It does not mark an absolute break in life's development, but is in direct and continuous line with the general upward movement and "urge" of life from the time of its first appearance on the planet until now. Religion, then, has not only been continuous throughout all its own evolutionary stages, but is itself in unbroken continuity with the striving of life as a whole to ascend, with what Professor Bergson has termed *elan vital*, and is, indeed, its highest fulfilment. Religion so regarded presents itself as an advanced form of that general movement towards completeness or perfection, which a deeper study shows to be a universal characteristic of life."

"It is in this profound, this mysterious clan that the real secret of life's evolution lies."

Then Dr. Tuckwell gives attention to the question whether this law of life is purely blind urge toward variation in general or whether there can be detected in the history of evolution any tendency that would suggest purpose. He says:

"Are variations, then, ever of such a character as to suggest an effort to produce new species; and not merely new species, but species of a higher order? In other words does life seem to aim at a more extensive adjustment to an ever widening environment both in space and time, and with this wider range to become more complex and yet more harmonious? That is, does it aim at some sort of completeness or perfection? Now the answer to this question which we receive from recent biology is, we may say with confidence, in the affirmative."

Dr. Tuckwell points in proof of this to the now commonly accepted theories of mutations, Mandelism, and inhibitions, as proving conclusively that back of the natural law of life there is direction and purpose. Environment may condition, life alone struggles, selects, chooses, and adapts, in an effort to arrive at some sort of completeness. It is not like the action of mechanical or chemical principles, not blind and

meaningless activity, but is a movement in a determined direction, by a process in the realm of ends. Religion connects itself with this profound law of life and is carrying forward its purpose to some far off end.

Dr. Tuckwell then proceeds to consider the question of conservation of the advances that are made in evolution and the part that is played by religion in heredity. First of all he says that our search should not be limited to physical phenomena, because we have already proven that this law of life is purposive, therefore we must look to analogous facts for light on this, that is, to similar occurrences in our own physical life. He writes:

“Therefore in seeking to interpret such an ascending series we must begin where the meaning is clearest, best known, and most definite. Now life is what is technically known as an anabolic process, or a process of up-building; and this implies action contrary to mechanical laws; that is, action that does not follow the line of least resistance. Again such a process implies also direction in the sense of end or aim. In both these respects then, it stands in direct contrast to the indifference and inertia of lifeless matter. We must, therefore, in our effort to interpret life, seek our principle where purposive direction is clear, definite, intelligible. Now of such purposive guidance or direction we have immediate experience necessarily only in our own conscious volition or conative

activity, and consequently in this our own self determination, we discover the norm by which to interpret that directive or teleological activity which is the universal distinctive feature of life high or low."

In studying our own volitional activities he finds a psychical and physical unity that includes both physical and psychical phenomena, not only in individual life but in the race life as well. There is a racial consciousness where racial memory is stored. Any study of heredity involves memory, a psychical phenomenon. Life is "anabolic" that is, directive—a process toward an end. It reacts on its environment to secure adjustment, this not once but often, memory comes in to conserve experience which results in habit, and finally in structure. Heredity is the habit of a race and results first in structure and later in function. Applying this to religious consciousness there must be some harmony between the law of life and the universe; some sort of vitalistic theory is needed to account for this upward progress of heredity. The direction cannot come from the environment, it must come from the law. It is this vital principle that is creative, and this vital principle must be the absolute Perfection already immanent within seeking to unfold

itself. The quest for the Perfect which we have already seen to be the essence of religion is here seen to be also the goal of all life's evolution.

Dr. Tuckwell writes:

"It is the vital principle and not evolution then that is creative. It is to the nature of this principle that we must look for our interpretation of the fact of evolution. And as we trace life's ascent to its highest development in man, its invincible law is discerned ever more and more clearly to have throughout profound transcendental and metaphysical implications; and in the highest religious consciousness, particularly in what is known as mysticism, we see it unfold into an experience which casts an interpretative light over the whole evolutionary process . . . Absolute Perfection which in the long run science and philosophy have to admit to be implicit and active everywhere, as the one only real ground and goal of life's whole evolution."

"And now, finally, as regards religious evolution we may conclude that it is in this immediate impulse or movement toward completeness, in this quest for the Perfect, which however is necessarily implicit within it, that its essential nature really consists . . . In religion we see human nature striving by these means to rise superior to itself, its finitude, to all the discords and discrepancies by which it feels it is inwardly and outwardly beset. At its highest stages, however, religion is able to discover the insufficiency of all concepts to grasp in its fullness the perfection of the Reality it seeks, and in like manner that ritual forms

are inadequate and superfluous. At this point religion enters upon what is known as the contemplative or mystic stage, where the finite ego seeks to ascend to those heights of experience, where it may immediately apprehend within itself that Perfect Reality, which is at the same time the final goal of all life's effort."

"And so it is by the light thus thrown back on the whole evolutionary process from such exalted consciousness that we must interpret the elan vital, which without such irradiation would be a movement without significance, a struggle and effort with no final goal. Having come thus far, however, the task now devolves upon us to discover and define, so far as we may, what is the nature of that Perfect Life or Experience which we have said is the final goal of the religious quest."

NATURE OF PERFECT EXPERIENCE

Dr. Tuckwell first defines Perfection and the Perfect Experience as being synonymous with what in philosophy is known as the Absolute. What is the nature of this Perfection that we have already found to be implicit in the Vital Impulse from the beginning? The result of his study is to find it to be an all-inclusive, harmonious, and immediate experience. Dr. Tuckwell first excludes thought, saying:

"Thought is thus a movement out of finitude toward perfection. Thought, reason, and all logical process, is an effort of the finite to grasp ex-

ternally or ideally that Perfection which it can only inadequately apprehend immediately or from within. The Absolute Perfection cannot, therefore accurately be represented as fundamentally ideal or conceptional, or as of the nature of a logical thought process, but rather as a perfect immediacy revealing itself creatively in the finite, and somehow including all finite existence within itself and including it harmoniously. How this is so and how we approach a solution of the enigma of creation in the creative activity of the highest human genius, will appear as we proceed. At present we conclude that the ultimate nature of the absolute Perfection must be regarded as an entirely harmonious, all-inclusive, immediate experience."

In a further elaboration of this Perfect Experience he distinguishes between One and Many, between self and not self, but asserts that if there is such a thing as an all-inclusive, harmonious experience, the One must include the many as a unity, not as a collection or related series; there must be present some one active unifying principle operative in each and all, in such a manner as to constitute a unity, and revealing itself and its nature in the many, that is, the Perfect Experience must be implicit in each and all of the myriad many. The secret, of Perfect Experience must rest not in the nature of the series, but rather in the nature of the unifying and implicit principle, and

again Dr. Tuckwell looks for the answer within our own conscious experience and finds the analogy in our consciousness of self unity amid the many organs that go to make up our selfhood and amid the manifold changes of life.

He writes:

"And so we find our own self-consciousness an actual, concrete, living type of the one in the many as the basis and starting point of all our other knowledge of reality. In what is termed the self, we have our one ever-present and immediate experience of it. We have and can have no other direct acquaintance with it, and we need no other. It is the adequate and sole source and ground of all our knowledge, mediate or intuitive."

"The ground of the Universal, the Ultimate Reality, if it is to be conceived of as unity at all, not only may be, but must be conceived of as a Perfect or Absolute Self."

On the unity and reality, then, of this personal self he bases his further study of the nature of the Perfect Experience.

"Each of us is, then, a self with a nature. But further, it is also a nature that develops. All our activities, all our experiences, all the changes we pass through as we grow from infancy to manhood, and through manhood to old age and death, are expressions or revelations of our nature. . . . The self, then, is an active developing principle; and the whole course of its development

constitutes a process wherein it reveals or realizes its nature. Such is the self as we discover it by reflection on our own self-consciousness." "This conception of a unitary self with its nature, which we thus get from reflection upon our own experience supplies us with the key, the only, but we believe, a sufficient key, to the interpretation of life everywhere and as a whole. . . . This active principle we call a self with its nature, and the whole developmental process is process of self realization or self revelation."

"What we call its nature is the special law or developmental impulse it has inherited from its ancestors. It is, as we have seen, race memory repeating in the organism a well remembered story. But this naturally suggests once more the question, 'is there anything we legitimately may call a racial self corresponding to what we know as the unitary subject in the case of the individual?' and to this question, what we know of the nature of the self through our direct experience helps us to an answer."

"We do not, so we hold, pass directly from our private and individual experience to that of the Absolute as such, but ascend through various stages of evermore inclusive race experience before attaining the culmination of all consciousness in the direct experience of the Absolute's own perfection. But first or last the Absolute is there waiting for us. Either immediately we pass through the gate of our individual consciousness into a wider life or after passing through a series of intermediate consciousness, sooner or later we reach a stage where the finite finds exit from all limitations, whether in its own

experience or in that of the race, by direct entrance into the Life of the Perfect."

"The Absolute Self will, of course, possess a nature, but it will be a nature eternal and underived. And it will be an essential feature of its nature to manifest itself, and the whole cosmic process will be its self-revelation. Such a Self, with its perfect underived nature, seems, then, demanded as a metaphysical necessity if we are to have a rational explanation of the evolutionary process. And such a Self, we maintain, the universe, when most profoundly regarded, actually discloses."

"A Perfect Experience is, then, an all-inclusive, completely harmonious, immediate Experience.

. . . And further, it is of its essence to disclose that nature like genius in innumerable and infinitely varied self-revealing activities; and the whole evolutionary process is but a progressive manifestation under finite forms and conditions of the nature of this Perfect Self."

"This Perfect Self, that reveals the unity and harmony of its nature more or less clearly in all the laws and uniformities of the external universe, as also in all the categories of our understanding, and in all the noblest, æsthetic, moral, and religious aspirations of our hearts, in what relation are we to regard it as standing to our finite selves or egos?"

Then follows a long consideration of the possible questions that may be raised to such a conclusion. Among these may be mentioned in passing, What is the relation between our

finite selves and this Infinite Self? To this he answers:

"I, that am the same self that I was and have been all my life long, through all the vicissitudes of my experience, am one, literally and truly, one with the Perfect Self, in and through and by reason of that personal identity of which each one of us has as direct and intuitive cognizance."

"God or the Absolute can include me or dwell in me only because fundamentally one with me, and consequently the human mind, with its religious experience attains the highest development in the mystic or cosmic consciousness, not merely its union, but its essential oneness with God."

The next question is in regard to the personality of the Absolute. To this he replies: Strictly speaking, No, but adds:

"The Perfect Experience must, therefore, be conceived of as the experience of an Absolute Self, and as Absolute, such a self must be regarded as Supra-personal. . . . We do not, however, mean by saying this to deny the possible existence of some finite personal God such as Wm. James pleads for, and such as is the object of thought in current popular theology. Such a being may exist for aught we know, in and through whom the Absolute may worthily reveal something of itself."

In this connection one naturally thinks of the Jehovah of Israel, and Jesus.

Still another question is the problem of sin and suffering; and another is: Is the nature of the Perfect Self to eternally express itself, to be interpreted as an imperfection, a lack? Still another question is this: Does not this view of the evolutionary process still being incomplete, imply that something of the nature of the Absolute is still unexpressed? In reply to this Dr. Tuckwell replies:

"It is, as we have said, of the very essence of genius never to cease to express itself, since such self-expression is an element of its perfection. However beautifully or completely the immediate experience of perfection may have already embodied and revealed its nature, yet there still remains the demand for new forms in endless succession and variety. . . . Thus, then, we may think of the Absolute as ever self-revealed and yet ever self-revealing, the music of the universe never began and never ends."

Dr. Tuckwell next examines the functioning of the human faculty of self-directed thought as a guide to the nature of Perfect Experience. He writes:

"We hope to show that the Perfect Life or Perfect Being is not simply an imaginative object constructed by contemplative thought for the purpose of emotional satisfaction, but is, on the contrary, the essential, eternal fact of the universe itself, the one ultimate and supreme

Reality, . . . by carefully examining our rational nature, we shall enquire what Reason has to disclose regarding the ultimate nature of Reality." "Philosophic thought . . . is just one form of mental activity whereby the finite self transcends its finitude and proclaims its kinship, nay its oneness with the Eternal and Absolute."

In considering human reason he finds certain characteristic demands for its proper functioning. First of all, truth must be consistent. Again, every judgment is a submission to reality.

"From Reason, then, we can definitely say that the Absolute rejects the inconsistent and unharmonious."

"In this manner, then does the intellect justify the heart in its quest of Absolute Perfection, The Absolute posited, to so speak, by religion as the object of its quest, is found to be identical in nature with the Absolute as revealed by the intellect in its criterion of truth. For both the heart and mind the Absolute is One, is all-inclusive, is a perfectly harmonious experience, and is real. We are justified in taking another step also. The principle of consistency, which, we have now seen, must be regarded as the final criterion of all that claims truth and reality, the demand for which is nothing less than the functioning of the Absolute in all rational thought, compels us to regard the Absolute as ultimately Spirit, and therefore as a Self."

In conclusion Dr. Tuckwell says from reason we may assert that this self-pervading and superior-to-relations Perfect Experience is the very opposite of that which is mechanical and material; that it is the sole and perfect realization of Spirit and outside of Spirit there is not and cannot be any reality, and the more anything is spiritual the more is it real. Quoting Prof. Ladd approvingly, he says:

"Only an Absolute Self whose essential and unchanging characteristics are those of a rational and free Spirit, can fulfil the required conditions."

Religion then is no vain quest, our rational faculties have proved an actual presence of Perfect Spirit. Having ascertained that the real goal of the soul's striving is the Perfect, Dr. Tuckwell raises the question: "Can we experience the Perfect?" and "If so, will the soul lose its identity by being absorbed into the Perfect, or will it be an experience in which the finite ego while retaining its selfhood, yet nevertheless, possesses in feeling and vision the real and true Perfect Experience?" He seeks the answer to these questions by an examination if the nature of self as revealed in the functioning of introspection and memory. First as to whether in order to experience this

we must be the Perfect he finds that in whatever we experience, heat, cold, sweetness, fear, hope, there are two sides, the sensation and what we think about the sensation. It is a feeling that is also felt, or owned. Our ego while experiencing immediately, also transcends the experience by being aware of it. It is not an unattached feeling, it is my feeling and yet it must not be confused with me; the ego is at the same time both subject and object.

Dr. Tuckwell writes:

“There is this original, essential activity present in all experience, which consists in the positing by the ego of itself as object, to itself as subject, while remaining one with itself. . . . The ego principle is there in concrete form, dimly or clearly, active from the first. In more developed form it becomes the clear and definite fact of self consciousness in man. In this, what has been called the second stage of consciousness, the ego can deliberately turn in on itself, look at itself, reflect upon itself, and so know itself, praise or blame itself, and feel satisfaction or compunction and remorse as the case may be. In these expressions the term self denotes the ego regarded as its own object. It is, indeed, this duality or polarity of the ego in consciousness, by reason of which a man can oppose himself to himself, that makes it possible for him to be tempted and to resist temptation; in short, that makes him a developed moral and rational being.”

“And when we say, ‘I myself,’ we do not mean

any single feeling; nor any series of psychical events or facts; nor any 'whole of feeling with internal differences;' nor any slowly changing 'feeling mass,' nor a bare abstract identity. We mean a universal, active, cognitive principle, non-temporal, present as subject owner or agent in all its changing states and activities, but never existing in abstraction or isolation. No immediate feeling without a subject; no subject without immediate feeling. Such is the nature of all experience."

Next Dr. Tuckwell examines the function of memory. Psychology has and can have no satisfactory explanation of memory because there is in it something transcendental and psychology denies the transcendental. There is in memory an element of permanency, we must posit a permanent ego, and if we do there is no need of recalling or restating. Time in itself is not real, it is only a form of the ego's manifold experience in its eternal unfolding.

"On the contrary the order and context of my past experience is rightly to be regarded as still retained in me, but not temporally. But if the I, the self, the transcendental ego, is not a mere flux of temporal experience, but essentially an eternal identity that appears or manifests itself in time, then it is not difficult to see that its past is and must be owned by it still. For whatever experience once qualifies this eternal transcendental ego must necessarily be conceived of as also eternal, it still exists however much it may be

modified by subsequent events; . . . The past, then, is my experience still, I own it still, though in a now temporal fashion; and, therefore, I do not, in a literal sense, need to recall or reinstate or reproduce it, or to have some present idea in my mind to represent it, because I have it still; it is in truth an integral part of my very being, it is I myself so qualified." "We conclude then, that the ego is transcendental. It is not in time; still less is it time itself or a mere stream of temporal consciousness."

Now from this permanent finite ego as revealed in the functioning of introspection and memory, may we by analogy conclude that the Perfect Self is also Permanent and Transcendental? Dr. Tuckwell quotes from the Greek philosopher Heraclitus as saying:

"There is nothing abiding, either in the world or in its constitution taken as a whole. Not only individual things, but also the Universe as a whole, are involved in perpetual ceaseless revolution; all flows, and nothing abides. We cannot say of things that they are; they become only, and pass away in the ever changing play of movement of the Universe. That, then, which abides, and deserves the name of deity, is not a thing, and not a substance, or matter, but is motion, the cosmic process, becoming itself."

This is approved by M. Bergson as a fair statement of the Philosophy of Change, and he develops it literally and logically to its end.

And yet Heraclitus like Laotzu and unlike Osborn and Bergson,

“recognizes in a somewhat vague sort of way, that within the everlasting flow there was present a hidden formative harmony, a divine directing law, a wisdom operative as an efficient force, an imperial and universal reason.”

“The truth will thus lie in the statement that the Eternal appears in time, the changeless in the changing. Without the Eternal Reality there can be no temporary flux or appearance; but on the other hand, without the temporal flux, without appearance, there could be no Eternal Reality. The Absolute it will be remembered . . . is ever self-revealed and self-revealing. It is of its very essence to appear in time.”

This is all involved, he writes, when we assert “I remember, I had this experience. I am the man to-day who had this experience yesterday.”

“(There is) in the self a transcendental principle, an identity that, in its ultimate metaphysical truth, must be interpreted as a finite form or appearance of the Absolute Ego.” “And so, too, for the same reason nothing new can ever be added on to you from outside you; nor is any experience of yours absolutely new, something that in no sense existed before you had it. It was implicit in you from the first, in the sense that it was amongst the possibilities of your nature; and what in you was thus implicit becomes in the course of your life history explicit in all the

details of your varied experiences. And through these experiences of yours, but necessarily under finite conditions and limitations, the Absolute Spirit itself immanent in you, also finds some degree of expression."

"Your sensation of blue is the exfoliation of some element in your complex nature, though called forth by external reality . . . and yet though the sensation arises from within you it is not self-induced or self-originated; but its emergence as well as its character is determined by reality coming to you as though from outside you and meeting with response from within you, i. e. from your nature. These so-called external conditions, then, regulate the sensation's appearance, but the sensation itself comes from within, and remains within the ego, as its expression of itself, in response to this particular external appeal. Your sensations of whatever kind in this way reveal you as far as they go; they reveal your nature, i. e. they reveal a certain capacity in you for these special responses under these special conditions."

In all of this both space and time are but modes of this finite ego's experience. In space the experiences are co-existent, in time they are strung along. To illustrate this Dr. Tuckwell uses the illustration of a musical composition. The musician has within himself a deep experience of harmony, that is not objective to him but is a part of his nature, and with it comes a desire to express it. The only thing he can do

is to write it down in notes and execute it on suitable instruments; it is an exfoliation of his own nature. Now the reverse of the operation is this, a music loving soul hears and follows the successive notes as they awaken in his soul corresponding emotions of harmony; his soul in turn unfolds under the inspiration of the self-expression of the first. The musician passed from the one to the many; the hearer passed from the many to the one. There is a difference between his creative self-expression and your appreciation, but in spite of their difference they are close kin, or you could not appreciate.

In conclusion Dr. Tuckwell writes:

“In the first place, we have found that every experience is also experienced; and by that is meant that it is owned by, or in other words, qualifies some subject. Then, secondly, we found that this subject is the unchanging aspect of consciousness, the aspect, that is to say, which remains one and the same amid our varying states and activities. . . . And we found, moreover, that all our conceptions of such a subject were derived from our own direct and intuitive experience of personal identity. This was our second main conclusion. Our third was that the self or subject was not an abstract unity, that merely stood in contrast with its manifold appearances, but a concrete unity, the one in the many, a self with a nature. This nature, we said, ex-

foliated into all the rich and varied details of its experience, thus revealing itself in what we call its evolution or history."

The origin and destiny of finite souls next occupies the attention of Dr. Tuckwell.

"In all life, there must be," he writes, "some fundamental duality, some ultimate internal distinction, some primary affirmation and negation within the unitary being of the Absolute Self, otherwise there would be nothing to include, nothing for it to experience. . . . Some internal fundamental distinction is thus necessary not only to the perfection but to the very being of the Absolute. Such we take to be the nature of Reality, not only as required by consistent thought, but equally as given in concrete experience."

"An unmanifested or unrevealed unity would be a pure abstraction; and so, as we remarked in a previous chapter, God or the Absolute Being, must be conceived of as ever self-revealed and ever self-revealing; and this eternal self-determining activity is of the essence of its perfection."

"The Absolute, we have said, must be thought of as a Self, and it is of the nature of a Self to be concrete, to be creative, to express the quality of its being in manifold functions and activities. Negation, then, or determination, is not necessarily evil. The essence of evil is not that it is negative. But determination or finitude becomes evil in the finite ego only when it is allowed to negate, to hinder, or to suppress a deeper, a more inclusive and harmonious affirmation. It is not needful,

therefore, to the perfection of the Absolute that we as finite selves should cease to exist, or to be reabsorbed into the divine essence."

"Thus identity, finitude, exclusiveness, uniqueness, and impenetrability are essential features of what we call a self, and constitute it a separate center of interest, not to be broken down or invaded from without. And so the uniqueness and relative independence that mark each self are as essential features of it as is its identity amidst its changes."

"If, then, the above description of the self be correct each self must be regarded as a spectator of the universe from a point of view no other ever has occupied or ever can occupy. . . . Though it is beyond question that finite selves do stand to each other in this relation of externality and exclusiveness, nevertheless, this is not to be taken, as we have already observed, to rule out the possibility of their inclusion in a larger experience, for each finite self as a form, under negative or limiting conditions, of the Absolute."

But how can the Absolute differentiate itself into myriads of finite selves? Examining our own natures we find,

"There is the self of ambition, the self of avarice, the self of fatherhood or motherhood, . . . and there are a score of others. No human ego exists that has not within him at each moment a great number of these emotional centers, every one of which is, or is capable of being, as we have said, a sort of subordinate self; and yet all are included within the one principle of identity we

each denote when we use the pronoun I. Here, then, in concrete experience we have as a matter of fact, even the finite ego, by a sort of an inherent, creative activity, differentiating itself to a certain extent into many minor, inclusive selves, without thereby breaking up the basic unity. May we not well ask whether this is to be taken as throwing no light whatever on the ultimate mystery of the universe, namely how this one Absolute, all-inclusive, immediate experience or self also exfoliates into all the variety of countless centers of experience, or finite selves, without thereby incurring the disruption of the unity?"

"We know, we resist, we conquer, we control ourselves continually; and by resisting, controlling and subordinating these minor selves we rise in the scale of being. And yet with all this complex development our fundamental unity or identity is neither broken up nor destroyed."

"In us and through us the creative genius of the Absolute is always more or less at work disclosing its nature, but in the minds of the highest order of genius we approach nearest to a true knowledge of the nature and creative activity of the Absolute which religion names God."

Thus we see the origin of finite centers of consciousness and their appearances in the flux of time, in the eternal self-expression of the Perfect Life.

Next Dr. Tuckwell seeks for light on their final destiny. While actual proof is of course not to be expected he finds after examining the foremost scientists that immortality of the soul

is not at all impossible. Next he examines the highest mystical geniuses, and finds that they commonly assert that they have actually entered into such a timeless experience of the Perfect.

Also the whole evolutionary process palpably presupposes such an outcome.

“We conclude, therefore, on the ground of the intrinsic rationality of the evolutionary process itself, taking it as a whole, that the ultimate goal of the law of life is not the extinction of all finite selves by their reabsorption into the Infinite, but is immortality; immortality, if not for all, then at least for the most developed. The negative as well as the positive aspect of finite experience is, we hold, necessarily deepened and strengthened as evolution advances, both toward the material world, and toward other finite selves; each element or aspect needing and at the same time supporting the other. They are correlative, equally essential to Life and its development.”

“And here it should be observed that immortal life is not the same thing as mere continuance of existence in time. Immortality has special reference to the transcendental and eternal aspect of experience as contrasted with the temporal, the apparent, the changing, the phenomenal. . . . Yet survival of bodily death is not what we mean strictly speaking by immortality, at least in the present connection. It is quite possible to conceive of the mind as surviving bodily dissolution, without having attained the experience of what

we mean by eternal or immortal life. What then do we mean by immortality?"

"One view regards each finite center as eternal, that it does not begin to exist, but only to appear in time. No self or ego ever actually began to be; each is the eternal differentiation of the absolute. In this case consciousness of immortality would only be, as we saw, the attainment of the knowledge by direct experience of its true nature on the part of the finite ego; not the acquirement of a new quality as the result of effort and discipline. The process of the self's evolution would thus be an upward movement of knowledge and immediate experience toward a true and complete realization of what it eternally and essentially is. . . . The second possible view of immortality is that which regards it as the result of the soul's development in time, what in biology would be termed an acquired characteristic, the ripe fruit of Life's upward struggle when it attains its culmination, that is to say, when it attains to a transcendental and immediate experience of the Absolute's perfection. . . . These two apparently divergent beliefs may be harmonized if we suppose on the one hand that the ego or self, though in reality an eternal differentiation of the Absolute only appearing, not beginning to exist in time, yet on the other hand that its experience or intuitive consciousness of this its true nature is the result of its temporal evolution through struggle and discipline."

Then Dr. Tuckwell distinguishes three possible types of stimulation for immediate experience. The first, external; the second, a com-

bination of external and internal; and third is of purely emotional origin.

"To the last category belong, in our judgment, all our higher emotions represented by what we call our religious, our æsthetic and our intellectual interests. . . . A true psychology would, we believe, report that the very highest immediacies are almost, if not completely, free from the element of sentiency."

"What, then, we contend for is, that the highest immediacies, at any rate, are in their own intrinsic and real nature free from the alloy of sense in so far as that they are not organically stimulated. The pure gold of emotion has, so to speak, been freed from all its sensational dross. And consequently, no matter what their lowly evolutionary origin may have been, such immediacies are so distinct, and some of them are of an order and value so high, that those who fully experience them may be said to have passed a 'distinct degree' in evolution and are worthy to be marked off as what science would term 'mutation' in relation to all lower forms of experience. . . . Such an experience, we maintain, is not sentient, is not organically stimulated, and in those who do thus enter into direct and immediate experience of divine Perfection, the goal or climax of the evolutionary process has so far been reached, and so to speak justified. With the attainment of this goal they would necessarily acquire the consciousness and the assurance of their immortality."

Dr. Tuckwell then asserts that immortality should be considered as an attribute, or qual-

ity at least, of these higher orders of immediacy. Immortality is conditioned by two main factors, first, the negative factors of uniqueness and exclusiveness; and second, emotional unity and harmony of experience.

"Immortality, if it be an attribute of the finite at all, is so only of those finite unique centers which have, besides their particularity, attained to complete unity and harmony of experience."

"Only on the basis of an immediate experience that is eternal, perfect, and all-inclusive, in other words, of some divine immediacy, could the finite center gain complete assurance of its immortality. Thus to unify, if we can, on the basis of some immediate and direct apprehension of the divine perfection would seem imperative; for it is to unify on the basis of that which is unconditioned and uncontrolled by the chances and changes of the natural world and our own evanescent bodily organisms. . . . Such an achievement by the finite self would signify that it had become a unique and permanent organ for the expression of the Perfect Immediacy in its own proper character as all-inclusive harmony. . . . This, if such a goal be obtainable (and this we are to discuss next) would indeed be a worthy termination to the long agony of the evolutionary process, the true home and rest in eternal activity which constitutes the only conceivable peace of aspiring souls."

CAN THE FINITE TRANSCEND ITSELF?

The natural question to ask at this stage is, can the finite as finite directly experience the perfection of the Absolute? In other words, can the finite transcend itself? Dr. Tuckwell replies,

“Now in seeking an answer to this question it is essential to bear in mind that Reality’s creative activity has a duality of aspects, which may be termed respectively the **OBVERSE** and the **REVERSE**. The self transcendency of the finite in its evolutionary progress from one-celled organisms to man is Reality’s creative activity regarded on its reverse side. The obverse side is the same activity regarded as the Absolute’s self-expression, or the revelation of its nature by self-determination. . . . and just as the Infinite reveals itself in the finite without thereby ceasing to be Infinite, so also, on the other hand does the finite indefinitely transcend itself without thereby ceasing to be finite.”

Scientists naturally look only at the reverse or man’s side, but philosophy, poetry, and religion contemplate the obverse or Godward side. Religion certainly aims at such an experience, “To glorify God and to enjoy Him forever.” Now, is it possible or rational?

"Life, then, is always conscious, and all consciousness, so far as we know, appears in finite centers which we have termed selves. However faint or confused the consciousness may sometimes be, as for example when falling into or awakening from sleep. . . . We always mean by these terms self, soul or spirit to indicate finite centers of conscious interest."

"Seeing that all organic forms, when metaphysically considered must be taken to be appearances of the Absolute, should we not naturally expect that the fundamental character of the Absolute would, in some measure at least, be discoverable even in the humblest among them? For let us not forget that if Reality be present at all in any organism, it is wholly there; there, albeit implicitly, in its complete and undivided existence as Absolute Perfection."

"For, let us remember, that, according to what we take to be the true view of the Absolute, it is not static, but essentially active and creative. . . . But now in the light thrown back on the whole process by the nature of the Ultimate Reality as revealed in the functioning of Reason, as also in the aspirations and experiences of the highest religion, we can interpret, in a manner eminently satisfactory, the meaning of the whole law of life, and can discover the final goal of all its undoubted upward movements. . . . It will be also recollected that we discovered Perfection to be no more abstract ideal, but the immediate experience of an Absolute or Divine Self. . . . Surely then we are warranted in saying that even in the primitive forms of life there is so far already disclosed the nature of that Absolute, to experience whose perfection is the real and

ultimate aim of all life's strivings. The whole evolutionary process thus starts with a rudimentary self, and can only end with a self which has attained the blessedness of an immediate experience of Absolute Perfection. And that Absolute Perfection, again, is also a Self, an all-inclusive and harmonious self. The whole process may be summed up as the ever advancing revelation or exfoliation of this Perfect Self . . . and it was the presence of the Infinite in the very earliest cells that determined the evolution of life and still controls and guides it towards its destined end in man. . . . The presence, then, of the Absolute implicitly, that is under conditions and limitations, yet in its own proper character in each cell or finite center, is the ground and explanation of the self transcendency of the finite; and as we have said, is the only key to the evolutionary process."

Again the universal presence of desire in all finite life, is a presumptive proof that ultimately the desire will be satisfied.

"There is no form of finite life without a sense of want, without desire. And desire is essentially active, is essentially an effort to be and to experience what at present it is not. It is thus a seeking for Reality because it is at present only imperfectly real. But on the other hand it could not desire what was already foreign to itself and quite outside it; the impulse is from within and is a sign that what it seeks is already implicitly there. So that we may say with truth that all feeling, all thought, all conation, all desire, all psychical activity of whatever sort, is possible

to finite experience only by reason of the presence within it implicitly in all its perfection of a larger all-embracing Life, which philosophy recognizes as the undivided Absolute itself."

Then Dr. Tuckwell summarizes the obverse, or Godward aspect of this divine human relation, and likens it to the productive activity of a great artist as suggested by Bruno,

"God, or the Absolute Spirit is the true inner formative power of the universe, its active, spiritual, creative Force or Soul Matter is eternal; it constitutes a negative resisting yet receptive element or medium in relation to which the active positive creative power can act and reveal itself. But both positive and negative elements are contained within the fundamental unity of the Absolute's perfect being. . . . In the universe the ideal principle or formative power, Bruno says, 'is present from the beginning, inspiring the first minutest atom of the structure with the power of the perfect Whole that is to be.' Thus the universe contains in itself the principle of its own being; and even the least and most insignificant of finite things presupposes by its very existence the presence and activity within it of that which is to be realized; and so this first principle is at once the beginning and the end of all." Still quoting Bruno's thought, he continues, "There is no external compulsion on him and therefore he is free; and yet the universe arises of necessity out of the Perfection of the divine nature of which it is the expression; since of that Perfection creative activity is an essential element."

"Now the work of all great artists is the expression, not strictly speaking of thought, but rather of an immediate feeling of beauty or perfection; and so the Absolute or Perfect Artist must be conceived of as a Self whose all-inclusive perfection consists in the activity within him of a perfectly harmonious, immediate, and creative experience, of the nature of what we term emotion, an immediate experience that is perpetually exfoliating into all the universes of time and space. . . . Thought or reason pervades the emotion as an essential constituent, as a controlling and creative activity, giving the emotion its elevation and distinctive value. Again in such a view of the relation of the Absolute Spirit to the world, evil necessarily, is no longer an entity or power external or hostile to God, and therefore something to be defeated and destroyed. . . . On the contrary, rather is it a discrepant element within the being and nature of the Absolute, and existing there to be overcome, not, however, by being destroyed, but by being transmuted, by being made contributory to a higher harmony like discords in music, and so converted into a medium for the fuller disclosure of the Absolute's Perfection."

"In the Vedanta, God is ever in Creation renewing his ancient rapture. Creation, it says is a poem written in infinite bliss. It is, accordingly, this conception of the Absolute's life and nature which Mr. Edward Carpenter brings to his exposition of the inner and profounder significance of biological facts. The ego, the self, of each cell is for him implicitly the whole undivided Absolute; and the process of evolution from the beginning to end is the exfoliation of the Absolute

Self under conditions of time and space, in other words Creation is a work of art. But here again the question naturally arises;—Why, if the Absolute be thus immanent with all his fullness within each of all the numerous hosts of finite centers or selves in nature, do they not all go on to perfection? . . . Life seems to reach in countless directions what science terms ‘fixity of type,’ as though it had endeavored by various ways to reach its end, but finding no thoroughfare, had been forced to try other routes. . . . It is sufficient to say at this point that each for so long as it exists is needed, that not one is excluded from exercising some function in relation to the great whole. Further from this we may not be able to go at present, and with becoming humility may confess our ignorance.”

“Nothing in the evolution of life is more surprising, nothing more indicative of an immanent intent, conation of purpose, than the transition that has taken place from the unicellular to the ‘colonial’ forms known as metazo, with the accompanying emergence of a higher and more inclusive self. The single cells still retain their distinct identity, but are included somehow within the larger life of this higher self, and exercise their respective functions in its interests. . . . There is no contradiction, no impossibility, in one self becoming many selves, or having many selves affiliated to it. And so in the case of the Great Self of the universe, it also may differentiate itself into countless selves, aspects, or modes, and this may be the condition of its more perfect self expression. If this be granted then each self **MUST BE** potentially the whole. . . . Mr. Carpenter thus concludes that there is one all em-

bracing Spirit or Self, and that every finite self, even to the ego of the microscopic cell, is identical with, is, in truth, the Perfect Self; it is the Perfect Self only in finite form and under finite conditions."

Dr. Tuckwell then considers the question from the reverse or human side. He begins by referring to the difference between knowledge about a thing and the thing itself.

"Sensations, the forms of space and time, the causal relation, and all other categories implicated in the construction of the object of knowledge, are contributed by the self, they are the self's mode of responding to reality's external appeal. No doubt external reality has a nature, a structure, a life of its own. But our knowledge of it is not absolute, is not of "the thing itself."

"Our past experience, our own personal and private experience, predisposes our mind as regards its future modes of apprehending objective reality. The simplest observation of things involves antecedent mental conditions or predispositions, which we indicate by saying we do or we do not know what to look for."

"There is manifestly, then, a tendency of the self in reacting on the manifold of sense to reduce it to the unity of its own nature, i. e., to apperceive the many as one."

"The universe then might appropriately be compared to an infinitely grand orchestral performance, the creative genius of which is God, and the finite self a listener and performer in one. The evolutionary process in which he plays his part

may be said to be an education also, a progressive discipline, by which the finite is trained to an appreciation of the genius of the Absolute. The goal, the mystic goal, religion strives after, will thus be the attainment of this power of appreciation, the ability to enter by immediate experience into the joy or rapture of the creative genius of the Absolute Perfection. The first steps in this direction are represented by the processes we have just described. We already transcend, as we have seen the discreteness of the sense manifold in various ways by these immediate and apparently simple feelings, under which the discrete are synthetically apprehended and reduced to the unity of self. . . . The same principle of apprehending a manifold content of consciousness in the immediacy of an apparently simple feeling is, for example, still further illustrated in what we call our instincts or intuitions . . . We may in such a case be correctly said to apprehend a rational process under the form of immediate experience . . . Let us not forget that there is a real or genetic logic, as well as the purely discursive logic of the logician; and that it is this real or genetic logic that is immanent in all true feelings and makes them true, and by reason of which they are capable of being exfoliated into rational processes of thought or into rational conduct in practical life."

"It is by means of these supreme divine experiences that the self enjoys immediate sense of union, or rather of identity, with that Absolute Life, which exfoliates its perfection into all the manifold universes of infinite time and space. It is to these high immediacies, these pure exalted emotions, indeed, that all noble art and poetry, as well as religion seek to rise . . . Indeed

the whole cosmos may with truth be defined as the exfoliation of a divine passion supremely rational. But as to the possibility of our entrance as finite selves into so great an experience we have now further to inquire. The self, we have pointed out, transcends itself in idea; all finite experiences, everywhere and always, transcend themselves ideally, become rational in numberless ways; but we equally transcend our finitude through immediate feeling; and it is this latter form of self-transcendancy, as contrasted with the transcendancy of ideality or thought that we will now proceed still further to trace."

"Nevertheless, we are not separate independent creations, for biology and psychology alike assert the continuity of life and experience. What we can do, without infringing upon their individuality or losing our own, is to appropriate the accumulated result of ancestral experiences. We can, and do, apprehend them in the form of immediate feelings impulses, conative tendencies, by what we call our temperament, disposition, or emotional character . . . We are continually open to emotional influxes from the deeper levels, where the past is all stored and living still; and these so called subliminal up-rushes are, some of them at all events, race-feelings, race-memories, race-immediacies."

"For let us not forget that the human self, having implicit within it the fullness of the undivided Absolute Perfection, of necessity yearns and strives after a fuller and more inclusive life than is possible to it in its apparent isolation and separateness from nature and from its fellows of the human and animal world." "And just through

these emotional uprisings from profounder levels man does in fact succeed in transcending the limits of his individualism, and in a very true sense becomes in immediate feeling inclusive of the race to which he belongs. This, then, is the real function of religion; it is man's conscious effort to transcend himself, to escape his finitudes, to become one with a larger Life than his own."

"If it is possible then for the individual in this manner to enter into the life of the race without being the race, there is surely nothing contradictory, nothing absurd or impossible, in the supposition that a profounder and more inclusive immediate experience may yet be in store for it."

"According, then, to this interpretation of religious experience, all these race emotions so rich, varied and vast, and extending back through such countless millions of years, and that now well up in the finite center of a single human self, are evidences that there is a direct connection of the self with the larger life of the race. But there are evidences also of the possibility of our transcending even these race experiences and of entering into immediate and direct communion with that still larger and diviner Life whence the universe itself flows. All these enlargements of the self through race experience are but preparatory expansions, propædæutic to an experience yet more exalted. These various racial experiences, as we have already intimated, differ in quality and value; that is to say in the degree and extent of their inclusiveness and rationality. The objective test of their worth is to be found in their capacity for rational exfoliation into both thought and conduct, and thus they constitute the steps of that sanctuary wherein at last, the

evolutionary process having so far reached its goal, the heart of man enters the highest experience of all, known as the mystic union with God. Here at least the strands of thought and feeling unite and become one in a higher immediacy, the distinction of subject and object is overcome; creed and cult are alike transcended, as also the adoration of any external divinity or divine incarnation; the finite self rises to the rapture of immediate experience of Absolute Perfection, yet without the extinction of its uniqueness or its finitude. To use the fine expression of Plotinus, 'It is the flight of the alone to the Alone,' the ineffable blessedness of the self's direct vision of God."

"But now we have reached another order of consciousness than is common to man. At present there are comparatively but a few of the race whose spirits have found wings strong enough to bear them to heights so lofty. Indeed the newly recognized biological principle of 'Mutation' may with truth be said hereto find so far its last and highest exemplification. Yet what the few have obtained is, we may hope, the forecast and the promise of what will be the experience of the race as a whole before the story of the human species on this planet is complete."

THE MYSTIC'S CLAIM TO PERFECT EXPERIENCE

Dr. Tuckwell now asserts for the mystic:

"That his claim to have experience of Absolute Perfection while still retaining his limitations as a finite being, has in it nothing impossible; nothing contradictory; but that on the contrary, such experience is the fitting completion, the one and only rational justification and appropriate crown, of the whole evolutionary process. The *elan vital* has reached here a goal which, as we said, throws its illuminating light on the whole movement, revealing its metaphysical basis, and thus rendering it intelligible."

"For we are here dealing with an experience so vast, indeed, of illimitable range and significance; we are seeking to explore those regions of the mind that belong to the transcendental and eternal order. Within the mystic consciousness itself, consequently, there are possibilities of indefinite development and inhaustible variety. From the fount of this experience the great thinkers, artists, poets, and saints of all ages; of all nations, and of all religions, have drawn their inspirations . . . and experience which constitutes the final goal of life's whole evolution, and one which, consequently, has been reached at present by but comparatively few of the members of the race. If, therefore, one has never had some measure of mystic experience himself, necessarily the

most exact and detailed description must fail to give him more than an indefinite conception of it."

Then Dr. Tuckwell notes from the recorded experiences of the great mystics certain characteristics that are common. First, he notes the comparative suddenness of its appearance.

"At a certain stage the perceptual consciousness of the mere animal becomes transmuted into the rational reflective self-consciousness of man. And this mutation, if we may believe Professor Metchnikoff, took place almost if not quite suddenly. And the view we offer regarding mysticism is, that we witness in it another mutation, that new and higher type of experience again emerges, and the rational self-consciousness of ordinary humanity becomes transmuted into the universal or cosmic consciousness of the mystic, characterized by an intense sense of the identity of God. . . . The suddenness of St. Paul's conversion is beyond question. That it presented, too, a distinct mutation in consciousness his letters leave us no doubt."

"If any man be in Christ," Paul writes, "he is a new creature; old things have passed away; behold they are become new."

"We conclude, then, that in the mystic experience we witness the highest mutation life or consciousness has yet undergone in the course of its evolution, but that this does not mean anything totally new added on to his attainments of the past. Rather is mysticism the somewhat sudden emergence into full daylight splendor of an experience, the dawn of which had long begun to break in human consciousness. . . . It is

thus a direct transition of consciousness from the finite to the Infinite, from the phenomenal to the Noumenal, from the temporal to the Eternal."

Then he notes that it almost invariably demands solitude and the absence of the usual forms or means of worship. And again he notes that it is usually accompanied with great intellectual illumination and intuition.

Real intuition it should be borne in mind, always has an element of thought or knowledge in it as well as feeling. . . . It is a union of the strands of thought and feeling . . . we might define it as knowledge in and through immediate feeling. . . . In this unity of comprehension, consciousness attains its completest, its most direct, and its final apprehension of what Reality is and means . . . and in the light of this mystic experience, all things are seen in the transfiguring light of their transcendental unity."

"God," says Tauler, "is the End of all unity, and in turn all diversities are united and become one in the One Only Being. . . . Therefore go and carry thereto all the diversities, which are so great and so incomprehensible, that all may be made one in the Oneness of his Being."

The next feature of the mystic's vision is its universality and all-inclusiveness.

"Mysticism, we then said, is essentially and distinctively an immediate experience of Perfection, and by Perfection we meant the completely harmonious experience of an All-embracing Self.

And just as we may and do enter by immediate experience into the life of the race, just as we have inherited numerous race immediacies without thereby including all the details of ancestral history in our own; so it is perfectly conceivable, without contradiction, that the finite self may also apprehend in immediate experience the perfect all-inclusive life, the creative joy of the Absolute; and this without incurring the dissolution of its individuality."

"This sense of universal possession is clearly expressed by St. Paul in that splendid burst of mystic feeling where he says to the Corinthians: 'Wherefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's.'"

"For the perfection of God which the mystic directly experiences, being thus an all-embracing unity which is essentially love, is for that reason an active, reconciling principle, a principle that includes all things within itself, but so includes them that all discords are overcome and nothing permitted ultimately to mar its perfect harmony."

Still another aspect of this experience of the Perfect is its activity and creativeness.

"The Absolute Self is no mere abstract unity or identity, but a concrete, self-revealing or creative power. And so it happens that the mystic, directly experiencing as he does this divine Perfection in its own proper character as The Perfect, necessarily participates in its creative activity. The finite self, having attained to a consciousness

of its identity, though finite, with the Absolute or Perfect Self, knows itself to be an organ for the expression of that Perfection of which it has thus attained to an immediate experience. Hence the mystic, however apparently passive and receptive he may be in his quiet moments of contemplative joy, sooner or later discovers the inevitable activist tendency of the experience, which at length asserts itself. As in the case of all true genius, the experience, he finds, demands some form of expression or embodiment. Life, all life, is essentially active, essentially creative, and never more so than when it reaches the highest stages of its development. Creative activity, then, is integral to the mystic experience."

"He does not now labor to create perfection, but to express, to reveal it. To him his activity is . . . a progressive discovery and disclosure of a Perfection that is now and ever has been eternally real. . . . To the vision of the mystic there is no chaotic universe waiting for him to set it right. Whatever of mystery there may yet remain in the evil and error of the world, at least their chief bitterness is gone for him when he views them as a part of the great whole; their apparent absoluteness vanishes and they become purely relative; they are seen to be but materials for the expression of that eternal harmony to which his inner ear has now become attuned. The clouds of fear, of doubt, of uncertainty, and even of despair, that were often round about him, lift from off his soul when to his deeper insight it is revealed, that he is not here to help a finite, developing god make a chaotic universe perfect, but rather to render himself in his own special time and place in the universe an ever more efficient

medium for the expression of a Perfection, which he has already discerned to be eternally real."

Another characteristic feature of a genuine mystic experience, when it is true to its inmost nature, is its demand for independence and freedom. In our study of biology we saw that in the life of the higher organisms that they did not skip and omit the earlier stages of the life of their species, but rather lived it over rapidly in their earlier years of childhood and youth. So the mystic in childhood learns to conform to the experience of all primitive life; then in youth, with the increase of self-consciousness, he is prompted to assert himself, to live over again the animal life of struggle and survival; and then in maturity, if he grows at all into the higher life of the spirit, he must learn to lose himself, and he must learn to do it freely and gladly, not of compulsion by outward authority, but of his own inner nature.

"In the third stage of his development a higher level is attained namely the cosmic or universal. The finite self now discovers that it has an infinite aspect, that it is in its ultimate nature, one with the Absolute as Perfect Life, and now a new ethic is demanded."

It is no longer to be self-assertion but self-sacrifice!

"It means that we are to sink the interests of our private, separate, finite selves into the life of the Infinite within us . . . to become an expression of the Perfect Self which has become incarnate in you and of which you are henceforth to be a special and unique revelation."

"Such limitations being natural are however, not really restraints, but only such limitations as are necessary if there is to be any expression or exfoliation at all. And so if thought has on its part imperial rights of its own, if to be valid it must be free, so it is also with the divine experience of genuine mysticism. It is essential to its fundamental nature that it escapes the limitations of outward authority."

And finally the soul, if it is to rise to participation in the experience of the Perfect Life, must not be arbitrary or capricious or wayward.

"The test of its reality is not, it is true its conformity to any external standard imposed upon it by the authority of custom or tradition, but that to which we have more than once referred, namely, its capacity for some form of rational or harmonious exfoliation. Its test is the test of all real art, and in fact, of all real life. Life, we might, with exact metaphysical truth affirm, to be real only in so far as it is rational and it becomes more rational as it becomes more real. . . . Upon these words we venture to remark that perhaps the most exact definition of the Absolute or of Perfect Experience would be that it is a sublime passion supremely rational. Now it is into direct experience of this supremely rational, creative passion of the Absolute that

the mystic aspires to enter. And, therefore, the logic that is the test of the validity of his rapture is internal, genetic, concrete. . . . In the same sense the fundamental rationality of the universe itself is implicit, active and controlling, in that sublime passion or rapture of the mystic; in which, as he tells us, he experiences his oneness with God. If this metaphysical interpretation of mysticism be correct, . . . if the finite ego be in truth the Absolute Self, acting and revealing itself under conditions of time and space, then to say that the perfection of the Absolute seeks unimpeded expression, within of course the necessary limits of these conditions, is but to say that it acts in accordance with its true nature; and the demand for autonomy, for internal freedom, is seen to be an essential element in the mystic experience itself, and no merely rebellious, anarchic, self-assertive claim on the part of the finite ego. For without such autonomous activity its harmonious exfoliation or expression would be impossible."

"Mysticism, then, genuine mysticism, is no bare, ecstatic, religious emotion stripped of rationality, if indeed there could be such a thing; nor does it, strictly speaking, transcend reason. Rather is it, let us repeat once more, a sublime, rational immediacy in which the elements of thought and feeling, after having diverged and been distinguished in our reflective self-conscious mind, meet and harmoniously blend once more."

"This sense of the all-inclusiveness of his true self finds utterance in the mystic's affirmation of his fundamental faith, namely, that God is Love. To the mystic this is a self-evident truth. The outflowing of his own heart towards created

things is to him the surest evidence that he is one with God. For what is Love but an essentially all-inclusive, harmonious principle, a principle, therefore, essentially divine? Love, indeed, is to the heart what reason is to the mind; each is seeking in his own way to overcome discrepancies; and both witness to the controlling activity within the finite of the one Ultimate Reality revealing its true nature as the all-inclusive and harmonious experience. To the most penetrating mystic intuition, therefore, to say that the universe is rational is exactly the same thing as to say that God is Love."

VI

LOVE IN CREATION AND
REDEMPTION

Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. 1 John 2:15-17.

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him.

1 John 4:7-9.

And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.

1 John 5:11-12.

LOVE IN CREATION AND REDEMPTION

DO the teachings of these modern scholars confirm the teachings of Jesus? In our quotations from Dr. Osborn, we noted the unsatisfied need for some causal principle to explain the Law of Evolution.

No one has so clarified the world's conception of the evolutionary process as M. Bergson. He recognizes the presence of incessant change in all nature and finds as its cause an universal urge, that he speaks of as the *Elan Vital*. This, as we saw by the quotations from his writings, is ever seeking new outlets for its creative activity. M. Bergson admits no evidence that will permit one to foretell its future expression. We can study the past and see what order it has followed, but may not use that for an assertion concerning the future. Only one thing is certain and that is its freedom to go wherever it can break through.

While M. Bergson asserts that there is nothing in the past that sufficiently warrants him to prophesy as to the future or to charac-

terize its moral quality, other scholars do not share his feeling of hesitancy. They see, and think they see clearly, a definite progress in nature toward a definite end. This definiteness is seen in the universal movement from the simple to the complex in an apparent effort to secure a harmonious balance with an ever changing and widening environment. They see as M. Bergson sees, that it has apparently reached its highest development in self-conscious man, and that, but for one thing, its future course would lie in an endless movement in the advance of man toward a super-type. The one thing that indicates that this line of advance does not follow the material course toward the super-type is the presence of Spiritual phenomena in the soul of men. These indicate that man has come to a place of mutation where, from now on, if man is to make any substantial gains, it must be made along the Spiritual line and not along the physical. A study of this opposition in the soul of man reveals it to be an opposition between the interests of the physical self-life and the interests of a newly discovered relation to the whole, which awakens aspirations for a more intimate fellowship with the whole. The forces that are drawing in that direction are seen to be Spir-

itual in nature. They are the forces of love, faith, goodness, and sincerity, and as the soul yields itself increasingly to them she finds an increasing correspondence with Spiritual reality, that bears all the marks of Life.

With this discovery in mind, one looks back over the whole process of creation and is surprised to see how good it all appears. While everywhere is seen disorder, brutality, evil, sickness, injustice, yet with the sense of relation to the whole, the whole long process is seen to be in a large sense "working together for good." There is seen to be so large an element of advancement in the movement as a whole, an ever changing from disorder to order, brutality to consideration, evil to good, sickness to health, ignorance to enlightenment, materialism to spirituality, that one increasingly feels that the process itself is good, that its driving force, or urge, is, on the whole, good.

But in less general ways we see the interaction of laws all tending in a harmonious way to be working toward some high purpose only partly revealed in man. The laws of chemism with their niceties of balance between electrons and between atoms; the secret of heredity in chromatin that works toward adaption and survival; the laws of crystallography which event-

uate in such marvelously beautiful forms; the rhythm of the myriad modes of vibration as evidenced in electricity, light, heat, sound and music; the marvels of color formation; all of these suggest purpose, and purpose of a harmonizing, unifying character. When we consider the moral value of our own psychic functioning we instinctively interpret them in terms of Spiritual purpose. Why should we do less with the phenomena about us? Why should we interpret nature as a purely energy complex, a mechanical evolution? Or why, with M. Bergson, should we interpret it in a half-way fashion of free vitality but without moral purpose? Surely if back of our own trivial acts we try to put plan and purpose, then back of the Self that made us, there can be no less of plan and purpose. And if in our highest acts of volition, we try to control purpose by Love, surely the Source of all things will not have a lesser principle of supreme authority. Spiritual forces are not simple ideals that have value for culture and physical advancement, rather are they realities that evidence the inherent Love-nature of the process, and therefore of the source of the process in the nature of God.

John saw this self-expression of the nature

of God as the Logos, energizing from the very beginning the one long process of creation until it emerged in the person of Jesus, who became the mediator for that still higher experience of the human soul in the Spiritual Life. And to John the Logos was very good. "And Logos became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth."

"O God, did you know,
When you moulded men out of clay,
Urging them up and up
Through endless circles of change,
Travail and turmoil and death,
Many would curse you down
Many would live all gray,
With their faces flat as a mask?
But there would be some, O God,
Crying to you each night,
'I am so glad! so glad!
I am so rich and gay!
How shall I thank you, God?"

.
Oh, I am so happy! My eyes
Are troubled with tears.

Did you know,
O God, they would be like this,

Your ancient beautiful things?
Are there more? Are there more—
out there?

O God, are there always more?"

Mrs. Gifford.

Before Jesus the current ran outward, as M. Bergson has so truly discerned, in infinite variety of expression, that seems to have culminated in some sense in man. John reveals the fact that the whole age-long process was conceived in Love, carried along by Love, and had for its end the redemption of, and a new life for man, the consummation of which became the mission of Jesus. Thereafter the current is setting in toward God, in loving self-surrender and fraternal service. It is in the now apparent Love-character of the combined processes that we see that every stage of the process has been energized in Love, that Redemptive Love has ever been creation's vital urge.

Rudolf Eucken, while not technically to be called a scientist, has by the nature of his department been obliged to keep constantly posted as to the trend of scientific thought and it is from the inability of science to answer his most serious questions that he bases his strongest argument for the reality of a Spiritual Life.

He starts with the assertion that that which knows and interprets the facts of science is an immaterial, mental quality. That is, a non-sensuous power has to operate before the physical world can be known at all, in other words, an inner subject stands over against an outer physical object. Prof. Eucken enlarges on the immaterial nature of this thought action of the human spirit, and then concludes that we are obliged to ascribe reality, and a different kind of reality, to the quality that does the thinking from the quality of the object thought about.

Therefore, natural science itself, in a way, can be said to prove the reality of something more than the material objects it handles. It has been Prof. Eucken's task to gather up what we can know about this other thought world, its nature, its emotions, its life and its substance, and to trace as far as he can its character and destiny. All this he sums up in his conception of the Spiritual Life. As we have said, he found in it characteristics in excess of those found in nature, and of entirely novel kind. This is important because in its "moreness" lies its right to be called a higher life. It is in the range of these extra qualities, that science can not classify, that all the advance in civilization, art, the higher flights of science itself, and in

ethical and religious thought and character, find their source; and, moreover, they function in a realm apart from time and space. To Eucken natural life and Spiritual Life stand in sharp contradistinction.

There is within it a new type of life, the beginnings of a new order of existence. This alters immediately one's whole evaluation of nature. The natural universe is no longer the whole of reality, it has become only a passing mode, if you please, only a step, in a process which is now seen to pass infinitely beyond it. In another sense, however, it takes on a deeper meaning and value, as we see in it the origin of those high attributes of the soul: mind and spirit, with their ideals and desires. But the center of gravity is shifted from the plane of physical perception to the higher plane of mental and spiritual immediacies; the natural life remains but it must take a second place.

The deepest aspect of reality is now seen to be within the soul itself. But all this will not be easily recognized or admitted. The new life must explore and demonstrate its richer, more harmonious, and more satisfying correspondencies.

This demonstration Prof. Eucken finds in the essential Love-nature of the Spiritual Life. To

grasp this idea of Love, he says, and to penetrate into its nature, is to solve all the problems of life and death. Love he asserts, is the highest spiritual synthesis conceivable; Infinite Love is of the very essence of God.

Thus we can see that Prof. Eucken's conception of a Spiritual Life is in perfect accord with Jesus' conception of the Kingdom of God; and in the credit which he pays to the whole natural process as leading up to the emergency of this higher Life, he is one with M. Bergson, as far as the latter goes; and, finally, in showing Love to be of the "substance" of the Spiritual Life and even of God himself, he is at one with Dr. Tuckwell.

Dr. Tuckwell shows that religion is an effort to secure a sympathetic relation to God, and the urge to it is not something added on to life at this stage, but is a manifestation of the eternal and general urge that has been seen in all of nature. M. Bergson saw it as a vital urge in all creation. Prof. Eucken saw it as the impulse which lifted man out of the narrowness of the purely natural and placed him into relation with a whole, and then vitalized him to go forward in a higher Life of the Spirit.

Now Dr. Tuckwell finds in man's spiritual nature another manifestation of the same per-

sistent urge, now more clearly seen to be directed in an effort to secure completeness, perfectness of experience.

This perfectness of experience, or experience of the Perfect, must rest at last, he affirms, in the nature of some unifying and implicit principle. He seeks to find the nature of this unifying and implicit principle by an examination of our own soul-unity. He finds we are a synthesis of many organs, faculties, ideals and desires all united harmoniously in one self, which in its best moments and highest functioning is controlled by a single principle, that of Love. By analogy, therefore, Dr. Tuckwell finds, that the unifying principle of all Life to be Love, radiating outward from God in a cosmic impulse that is creative, formative, and self-expressive; and then, by the Infinite Desire of Absolute Love, drawing his creatures when they are able to respond inward to an experience of the Divine Perfectness. The individuality of the many not absorbed, but unified and harmonized in the all-inclusive heart of the Eternal One. Redemptive Love, therefore, again is seen to be creation's Vital Urge.

Any idea of God to be acceptable and rational must possess an harmonious synthesis of infinite attributes. There is only one principle,

or attribute, that approaches such harmonious and unified universality and that is Redemptive Love. It is not by accident or without thought that it was said of old, God is Love. Common men of to-day give it general assent; and scholars in more precise philosophic terms, echo the same thought when they say, God is Absolute.

There can be but one Absolute and that is Love, for Love alone is universal, harmonious, unifying, and all-inclusive. Love includes all else, rationality, goodness, infinitude, vitality, in perfect synthesis. Love alone is creative, formative, dynamic, vital. Love, by its very nature, must be self-expressive and desirous. In its cosmic aspect it is an infinite closed circuit in which the current goes outward in self-expressive and creative activity, only to be drawn inward in grateful, yielding affection and devotion. It is a current that is never compelling, never prohibitory, but is ever urging, drawing, winning, in infinite self-sacrifice, and patience, and persistence, and goodness. This is not mere imagination, we have but to examine our own psychic and soul life to know what Love is, how it urges us to nobler self-expression, to creative exertion, to unselfish service; and how we yearn for a return of

loving affection and devotion. Can any more of God in his Infinitude be revealed to us than we can already see in our own selves in free action, in miniature?

In ourselves we see self, idea, desire, volition, expression, and without, not-self. Naturally we desire harmony with the surrounding "not-self"; to secure this harmony continuously we are moved to self defence, self assertion, and indulgence. By experience we find that such a course of action does not always bring harmony; we are conscious of something within us that is unsatisfied. When we are seeking satisfaction for ourselves we note very often that the "not-self" is unsatisfied. It makes us think, and then reflect, and then we become conscious of a relation to the whole. This consciousness of our relation to the whole brings us into correspondence with a new environment of Spiritual influences whose "ends" do not harmonize with the "ends" of our physical desires. We become conscious of a conflict that is going on within us between selective forces that are working for the preservation and assertion of the natural life, and forces that are working for the realization of a Spiritual Life. Where is to be found some principle that will harmonize, or unify, these opposing desires?

Jesus reply is this: "Thou shalt love the Lord, thy God with all thy heart, mind and strength, and thou shalt love thy neighbor as thyself." "Seek first the Spiritual Life and its law of Love, and all things necessary for the physical life will be forthcoming." Jesus' teachings are explicit and consistent: There is, as an independent reality, a higher Life of the Spirit. Jesus saw men standing on the border line of this new Life all unconscious of its nearness. He knew that the Way of entrance into it was open and free, if men could only be brought to make Love the controlling principle of life. Jesus knew that this would be no easy task for men to do. It meant opposing the natural tendencies of the physical life, it meant often going contrary to conventional and social customs and demands, it meant, in its extremest form, a laying down of the physical life that they might take on the Spiritual.

But in the face of these difficulties he called men everywhere to its adventure and placed himself at their side, to share with them his own serene confidence and unshaken faith, that together in brotherly faith and love and service they might win its victorious experience.

John in his Gospel interpreted the teachings of Jesus to show that his mediatorial power was

essential to man's success in the adventure. It was essential because man could not transcend his own nature unaided, and no aid was sufficient that did not originate at the source of the higher Life itself. Jesus fulfilled these conditions, because of his unique relationship to God. This relation John taught, is of the nature of Sonship, "not created but begotten in eternity." "In the Logos was Life and the Life was the Light of Men." Here we see God whose essential nature is Love, self-expressing himself as the Logos which became the source and norm and driving power of an age-long process, that culminated in the incarnation of its Love-nature in Jesus, who in his turn became the vitalizing source and norm of a new life-process, the Spiritual Life. The old, or natural life-process, was characterized by a divisive effect, an endless expression of the one into the many, the simple into the complex, the self into the manifold not-self, that through variation and struggle there might be survival and advancement.

The new dispensation as mediated by Jesus reversed the process to a synthesis, a gathering the many into the One, harmonizing, unifying, simplifying, reuniting, "that they may all be one, as we are One."

The nature of God being Love, its expression even in the first life-process of the natural realm was a form of Love, a giving of the Divine Self for the inarticulate not-self of creation. And being Love, it was also redemptive in its action, so that little by little, stage by stage, it lifted creation from chaos to order, from matter to life, from single cells to colony, from colony to organ, from organ to function, to perception, to conception, to reflection, until rational and emotional self-conscious humanity was ready to understand and appreciate their relation to the Whole; their dependence on the goodness of God; and, lastly, their sensitiveness to God's infinite desire for a response of love and faith.

Jesus came in this "fullness of time" to show men how to make this response that Love demands, to an Infinite God, and how, by so doing, they may enter into the immediacies of a Spiritual Life and therein to know the richer and more perfect experience of Redemptive Love. "And as many as received him, to them gave he the right to become children of God, even to them that believe on his name."

They were born again, not of the flesh, but of the Spirit, and in their turn demonstrated the reality and the vitality of the Spiritual

Life by themselves becoming loving, unselfish, and centers of Spiritual influence and vitality. The Divinity of our Lord is not to be proven by the steps of discursive logic. It is to be known, if the soul ever comes to know it at all, by the one way of loving faith and childlike trust in Jesus as the Son of God; and by making for his dear sake the effort that it will be necessary to make if one is ever to succeed in making the Spiritual law of Love his subconscious control.

To our shame be it said, the tendency of modern scholarship has been to deny and to exclude mystical and supernatural elements of thought. It has been a ghastly blunder that has culminated in a world war! Men can not relinquish a belief in the essential "personality" of God and the "divinity" of Jesus and to bring themselves to see God only as the absolute, as creative power, or principle, without disaster. There can be no hope for transcending the natural life of self-assertion by any formulas of idealism, or will-to-live. There is no way for the soul unaided to transcend itself. Unaided it must see life's mortal cycle quickly run, and with it, for him, the whole evolutionary progress will have been in vain. There is but one way of Life, and faith in Jesus as the Son of

God is that one way. "No man cometh unto the Father, but by me."

Many of our theological leaders have studied in Germany and have come back to places of commanding influence only to use their great power to undermine faith in this essential ground for faith.

German theological scholars from Baur to Ritschl under the guise of historical and literary criticism have designedly planned to shatter simple faith in Jesus as the Son of God, and in his supernatural power, and in his mystical relation to God, and to the human soul. They ignored the clear shining light that the functioning of their own free human spirits threw on the whole evolutionary process, and sought its goal in some blind interaction of physical laws, or, what is but little better, in some evolving ideal of super-man or super-society. They reduced all religious experience to subjective phenomena on the natural plane and elided Jesus entirely from any supernatural agency in physical and human affairs. They exalted the intellectual attitude of viewing things from the outside, they sought only for that command of things and ideas that would strengthen their will-to-power. They looked with scornful pride on mystical ideals of love and fellowship as

being weakening and childish, to be excluded at all costs.

It was to the intellectual pride of the Pharasaical religious leaders of his own day that Jesus could not restrain his most bitter denunciation. You hypocrites! he cried. That refuse to enter the Spiritual Life yourselves and then slam the door shut in the face of those who are seeking the way of Life through faith.

Only the past week a minister of my own denomination said to me, "Why, can you stand up in the pulpit and honestly say that you think that Jesus was in any way different from other men?" That man had drunk deep at the well of German scholarship and its poison had gone to his head, as it has gone to the head of many another. How much better is my memory of the saintly Professor Bissel, himself no ordinary Hebrew scholar, who was regularly at the Open Hearth Gospel Mission and not ashamed to kneel at the side of a moral wreck and persuade him to faith in Jesus as the Son of God.

Jesus gave us the clue to Life in his own loving and unselfish life, as well as in his parable of the Kingdom of God. He is to-day as he was in Paul's day, "the power of God unto salvation to everyone who believes." "Whoso-

ever, therefore, shall be ashamed of me and of my words, in this faithless and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of the Father, with the holy angels."

Man's superiority lies in his psychic and spiritual nature, whose highest development is seen in his appreciation of disinterested love; the further extension of cosmic progress will therefore, in all probability, lie along that line, in some new unfolding, some richer correspondence of his inner life. It cannot come from an intellectual apprizement of an abstract principle, by placing oneself on the outside; it can only come about by increasing the intimacies of the Soul's fellowship with God. As God is Infinite Selfhood and man a finite creature the closer correspondence must be effected by some mediatorial agency such as Jesus claimed to be, and such as John interpreted Jesus to be, as the Christ, the Son of God.

But if this truth falls on the human heart in its naturally selfish and indifferent hardness it withers and dies. The heart must be made mellow and fertile and responsive before the word of God can find a welcome. This mellowing and fertilizing of the natural heart for its new birth of the Spirit can only be effected by

some profound experience that will condition the very subconscious depths of the soul. Such an experience comes to humanity in his unsuccessful striving for a better and more satisfying life, and when in the extremities of that striving he becomes conscious that Jesus is at his side with sympathy and adequate help, and recognizes that his help is offered in perfect love and entirely forgetful of the long history of his selfish and ungrateful past, then and not until then is that human soul ready for the gift of eternal Life. Then and not until then is he ready for full possession of the rich heritage that has come to him from the age-long cosmic movement, and is ready to realize not only for himself but for his race its unimaginable riches of fellowship.

There are two fundamental desires of our human nature: the one is to know about life, the other is to live, to experience life. In these days when earnest people are giving so large a place to the intellectual evaluation of life and its problems, and when it happens to be the custom to deprecate mystical and transcendental elements of thought in an honest effort to look at life in a so-called "rational" way, it is well to remember, that in order to do so, one must place himself aloof from its ex-

perience, and, in so doing, to deny himself to that extent, that which is of most value after all, namely, immediate experience.

To experience life at its best and highest is of far more value than to think about it, even if one thinks correctly. It is good to cherish spiritual ideals for their character formation value, but how much better it is to have faith in a Spiritual Life where these ideals may be immediately and eternally experienced as highest Reality.

Jesus' call is to such a higher experience of Life through faith in Love. We have seen that it is not irrational, on the contrary it sheds light on the very best thought of our day. It places intellectual thought in its right relation and proportion to experience. His call is to know in order to love, and faith in him and in his message brings one not into a position of aloofness and isolation, but places one at the heart, where knowledge about life and experience of life are one. Jesus' call is to a freer, more abundant life because it is less diversified, less antagonistic, less remote, less illusive. His call is to a Life that is more unified, more friendly, more immediately real, because it is a Life whose essence is Redemptive Love. To

the immediacies of its harmonious, all-inclusive Unity he calls us.

John 17:19-26:

And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

Neither for these only do I pray, but for them also that believe on me through their word,

That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

And the glory which thou hast given me I have given unto them; that they may be one, even as we are one;

I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me;

And I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

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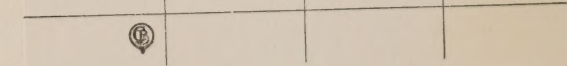
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